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HISTORY OF THE CONFERENCE *AT SALTERS' HALL,* ON THE DOCTRINE OF THE TRINITY, IN 1719.

As the present year is the first *centenary* of an event of great importance in the annals of Nonconformity, it may not be improper to present our readers with a succinct account of a conference, which has been rendered memorable by the baneful influence it has produced in the denomination, the most distinguished at that time among Protestant Dissenters;—the ENGLISH PRESBYTERIANS.

Salters'-hall Meeting-house, belonging to the Presbyterians, is situated in Salters'-hall-court, Cannon-street, London. At the period above referred to, the Rev. W. Tong, an eminent minister, was the pastor of the church. The present ministers are the Rev. W. B. Collyer, D. D. and the Rev. Henry Lacey. They are both of the Independent denomination; the former being pastor of a church at Peckham, and the other of a church at Plaistow.

The cause of the conference alluded to, was the revival of the Arian heresy in England, at the beginning of the eighteenth century, by the writings of Emlyn, Clark, and Whiston. These principles were very zealously and successfully propagated in the west country. The flame of angry contention first broke out at Exeter, in 1718-19, among the Presbyterian body in that city. There were three united congregations, and four ministers, viz. the Rev. Messrs. —— Withers, Joseph Hallet, James Pierce, and John Lavington. The labours of these ministers, says Mr. Pierce, were well accepted, until the controversy arose about the explication of the doctrine of the Trinity.* For the sake of impartiality, the account shall be given in his words. "The gentlemen," says he, "who used to manage the temporal affairs of the congregation, were pleased, some time ago, to send for seven ministers in the country, and desire their advice. These were the reverend persons following:—Messrs. Ball of Honiton, Horsham of Topsham, Hall and Moore of Tiverton, Waldrond of Ottery, Eveleigh of Crediton, and Manston of Lympstone. None of the ejected ministers' side were advised with, or knew any thing of their being sent for, till they came, being men picked out as fit for the purpose. Had an equal number been chosen on both

* Case of the Ministers ejected, p. 6.

sides, some good might have been expected.—But these ministers, who were really parties in the controversy, pursued no designs for peace. The paper of advice they drew up, was not drawn up, after a hearing of us [Mr. Pierce and Mr. Hallet], nor was it communicated by them to us, but accidentally fell into our hands while they were scattering it about the country in a circular letter. Nay, though I insisted upon it to three of them, that they should give no advice relating to me, without first hearing what I had to say; yet did they never give us a hearing.

"We thought they had no more right to draw up tests for us than we had for them; and leave it for God and the world to judge, whether they have acted a christian and brotherly part in what they have done against us.

"Wednesday, March 4, they came hither the second time; and the next day the four ministers were desired to meet the gentlemen; which accordingly they did. Then the paper the seven had drawn up and subscribed was read to us, which shall hereafter be published at large. It consisted of three articles, the second of which was what we were urged with, and was this: *That the denying the true and proper Divinity of the Son of God, viz. that he is one God with the Father, is an error of that nature,* [that is, an error which is a sufficient foundation for the people to withdraw from the communion of their ministers holding it,] *contrary to the doctrine of the holy scriptures, and the common faith of the reformed churches.*

"Then was it put to us, whether we owned that *the Son of God was one God with the Father.* I urged them not to be hasty, telling them, there were heads of advice under the consideration of the whole body of the London ministers, which were shortly expected, and might be the means of healing us. They answered, they had nothing to do with them; nor would they wait for them; those advices not being the advices of the Presbyterian ministers; but the addition of the Anabaptists to one side made a majority: though I am since informed *they* were divided, as well as the other denominations, ten on the one side and nine on the other.

"I desired that we might have time to give our answer; but was told we must do it presently. Mr. H. told them, he heard there was in the press a book written by four eminent ministers in London, and desired that we might see whether that which was shortly expected would satisfy us.* Nothing of this nature availeth. There was no attempt made to charge us with denying the true and proper Divinity of the Son of God, even in the true sense of the article; so that we had not fair dealing in that respect. For here was nothing laid to our charge, supported by witnesses: but an inquisition was as truly set up, to rack our consciences, and search out the secret sense of our minds, as ever there was in Spain or Portugal. I challenged them thus: 'Gentlemen, is there any single expression you can any of you charge me with using, either in praying or preaching, that has been disagreeable to the scrip-

* This was afterwards published, entitled "The Doctrine of the ever-blessed Trinity stated and defended," by the Rev. Messrs. Tong, Robinson, Smith, and Reynolds.

tures?' No one offering to allege any, I added, 'Then, gentlemen, I take you to record, that you have no such to accuse me of.' To which I was answered by one of them: *Stop there, we do not say so.* Then said I, 'I desire to know what it is, that I may clear myself.' All the answer to which was, That they did not come prepared for that. I cannot but think this was disingenuous. To deal thus with a man, is to wound his reputation, without giving him room to vindicate himself, let him be ever so innocent; which is the worst sort of calumniating.

"I then told them, as to their articles I would own that *Christ and the Father were one*, because he said so. They asked if I would own they were *one God?* I answered, 'If they would turn me to the text where it was said so, I would own it:' but I had over and over declared, I would subscribe no religious tests at all that were not expressed in scripture words: that if they made it a religious test that *three and two make five*, I would refuse to subscribe. And I gave this reason for my stiffness: 'That I verily believed that the worst mischief had been done to the church of God by imposing unscriptural creeds, or tests, upon men; and that now God had stirred up a noble spirit in men, in whom we little expected it, to plead against impositions; and therefore I could not in conscience give up the liberty they were so bravely defending.' They said, Then they had my answer. Mr. Hallet then next refused in like manner to give his assent. Then Mr. John Lavington, who had as great a hand in kindling the flame as any man, roundly gave his assent. And Mr. Withers, in the last place, offered them this explication in the words of Bishop Pearson, 'Though the Father and the Son are two distinct persons, yet since the Son is of and from the Father, as the fountain of the Deity, and intimately united with him, I conceive, in this sense, he may be said to be one with the Father.' This would not be accepted; and so they said they were for withdrawing from us, but were for parting amicably. I told them, they knew I had several times declared, that in case they could heal the breach, and continue to hold communion with one another, I should be very glad to be laid aside, if that would be the means to make peace; and that I continued in the same mind still. And I said to them, 'Gentlemen, you see I cannot do what you desire; is there any thing I can do beside, that will be of service to the peace of the church?' But I had no answer. There were several of them which were much more modest than the rest, and would have been glad if counsels of peace had been followed. And when we got up to go away, I said to one who I saw was troubled, 'Sir, I put it to you; Do you believe that the gentlemen [the seven ministers] who drew this paper, did it with a design to heal?' He would not say so; but answered, 'He believed they did it with a design for the glory of God.' He desired us then not to depart, but let them withdraw and consult. We staid some time, and then one of them returned, and brought us this civil answer (though some of them declare they knew not of it), 'That if we had no more to say to the gentlemen, they had no more to say to us;' and so we parted."

From this time Mr. Pierce and Mr. Hallet were prevented from preaching in their usual place of worship; but were told they might preach "at the little meeting; and Mr. Withers, who had now offered farther to subscribe the *Nicene* creed, might preach at that near the Bow."*

The gentlemen who composed the managing committee, published "An Answer to Mr. Pierce's State of the Case;" to which Mr. Pierce published a reply, entitled "The State of the Case defended." Some other pamphlets were published at Exeter, "Arius detected and confuted," and "The Innocent vindicated."

That our readers may have the whole case at Exeter before them, the statement of the committee must also be presented. They say, "The *violence* and *artifice* wherewith the attempts made against the ever blessed TRINITY were carried on, and the strange progress it had of late made, especially among the youth here, necessitated us to proceed with that expedition to prevent many ill consequences that we were in fear of. Nor could we think it reasonable, that such as declined to declare their own faith, could be supposed competent advisers for us.

"We assure you we have a hearty concern for the peace of the churches, and for the reputation of our ministers; but we dare not give up so great an article of our faith, as is that of the proper Deity of the SON and HOLY GHOST, which we apprehend fully held forth in the sacred scriptures, as expressed in the fifth and sixth answers in the Assembly's Catechism, or in the first article of the church of England. Nor can we in conscience join with those ministers who decline to defend those truths (though requested to do so) when they are openly attacked; but rather countenance and encourage the advances of those errors, by declaring for a SUBORDINATION, &c.

"Upon all occasions we are ready to demonstrate a Christian temper to those who differ from us, and to maintain a brotherly love towards them. As we are not for *imposing* our sentiments on them, or *persecuting* them in any respect for what *opinions* THEY may hold; so WE only insist on our *own liberty* of worshipping God agreeably to our consciences, and of hearing those ministers, who will *preach* and *defend* the faith which we have received, and which we think most agreeable to the word of God."—Signed,

James White	John Stephens
B. Brindley	John Vowles
Anth. Vicary	Edm. Cock
S. Munckley	Mark Burridg
Fran. Lydston	H. Waldrond
T. Jeffery	John Pyon.†

While these things were transacting at Exeter, the flame spread itself to London. The general body of London ministers, consisting of *Presbyterians, Independents,* and *Baptists,* had been applied to from Exeter for advice on this very important subject. A committee of that body drew up "Advices for promoting Peace," and a meeting was specially convened at Salters'-Hall Meeting, on February 19, 1718-19, to deliberate and agree upon these articles. The assembly was numerous, and after

* Case of Ministers, &c. p. 7—15.

† Letter from Exeter to the Rev. Jeremiah Smith, and the subscribing ministers.

the Rev. Joshua Oldfield, D. D. had been appointed Moderator, it was agreed to proceed with the discussion paragraph by paragraph, without any division, or any considerable appearance of hands to the contrary.

On Friday the 24th, was a second meeting, at which time the names of all present were set down, and then called over, one by one; each denomination being to approve or disapprove of such as were reported to belong to them; and exceptions were allowed to be made against any whose presence might be objected to. After this, matters were debated for several hours, and at last a question was agreed to be put, for the decision of which a division was found necessary. This question was, "Whether a declaration concerning the Trinity, should not be inserted in the Paper of Advices?" Those who were against this declaration being inserted, went into the gallery, to the number of 57; those who were for it staid below, to the number of 53. Thus a majority of *four* appeared to carry the question in favour of the conduct of Messrs. Pierce and Hallet.

On this occasion much warmth was manifested. One minister asked, "Whether they came there to be contradicted by Anabaptist teachers?" It was replied, "The persons they aimed at were not Anabaptist teachers, but Baptist ministers, of which name they were not ashamed; but the former appellation, denoted *re*-baptism, which they disowned." As those ministers who were against the declaration respecting the Trinity being introduced into the Articles, were going into the gallery, one cried out, "You that are against persecution, come up stairs!" To which another rejoined, "You that are for the doctrine of the Trinity, stay below!" The Rev. Thomas Bradbury, who had proposed this measure, was hissed in the Assembly; and though this indecent conduct was reproved, yet the person added, "he hoped there would be no occasion for hissing." Mr. Bradbury was understood by some to have said, "You that are for the doctrine of the Trinity, are desired to stay below; and you that are against it, to go up into the gallery." He, however, satisfied the Assembly that his words were, "You that are for *declaring* your faith in the doctrine of the Trinity, if any are above, you are desired to come down; and those of you who are not for *declaring*, are desired to go up."* After the confusion was hushed, the Assembly declared that Mr. Bradbury had given them satisfaction; and passed a vote, "That in future no person be censured before he be called upon to explain himself."

The next meeting, March 3, was opened by loud complaints by some of the *majority*, that they were under a charge without doors, as if they were against the doctrine of the Trinity. These were answered by others of the minority, that all ground of suspicion might be removed, and the world be satisfied, by the Assembly making and subscribing an immediate declaration of their faith in the Holy Trinity,

* There is a traditionary report, that Mr. Bradbury was so provoked by the indecent *hissing* which he received, that he tartly replied, "I have been pleading the cause of him who bruised the head of the serpent; it is not wonderful therefore that the seed of the serpent should *hiss!*"

antecedent to their proceeding to any thing else. A roll of paper was then produced, on which was written the first Article of the Church of England, viz.: "There is but one living and true God, everlasting; without body, parts, or passions: of infinite power, wisdom, and goodness; the Maker and Preserver of all things, visible and invisible; and in the unity of this Godhead, there be three Persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost." To this was subjoined, "We do heartily subscribe to that which is above expressed, as what we believe to be the doctrine of the blessed Trinity, revealed in the scriptures." There were also proposed for their subscription the fifth and sixth Articles of the Assembly's Catechism, viz: "There is but one only, the living and true God. There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost: and these three are one God; the same in substance, equal in power and glory." To this the same declaration was appended as to the former; and both were signed by the names of 60 ministers, and they afterwards were increased to 77. While these were in the gallery, the rest, to the number of about 50, staid below, and proceeded to the consideration of Advices to the people of Exeter. The subscribing ministers, without wishing to impose their sentiments, invited their brethren below to join with them. The minority below refused; the majority in the gallery sent a solemn message to them, by two of their brethren, to PROTEST against their proceedings, and to warn the Moderator to leave the chair; and adjourn the meeting to March 9. The minority, however, continued to act by themselves after the majority had left the place; and then agreed to meet again on March 10. Both parties, after the 3d instant, met at separate places, and at length sent their separate Advices to Exeter. These, with the names and other particulars of the subscribing and non-subscribing ministers, &c. &c. must be deferred.*

IOTA.

THE PALACE OF SCIENCE,

AND THE

Temple of Contemplation & Devotion.

A FRAGMENT,

By the late Rev. Mr. RYLAND.

THIS building, with its appurtenances, is supposed to take up above a hundred acres of land. The scene is laid on Epping Forest. The central house is that beautiful structure built by Lord Tilney; to which we add two

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* The Pamphlets consulted for the above History are: 1. The Case of the Ministers ejected at Exon, by James Pierce, 1719. 2. A Defence of the Case, by Ditto, 1719. 3. A True Relation of some Proceedings at Salters' Hall, by those Ministers who signed the first Article of the Church of England, &c. &c. &c. 4. A Vindication of the subscribing Ministers, by several of the Ministers of the three Denominations who subscribed the Declaration, 1719. 5. An Account of the late Proceedings of the Dissenting Ministers at Salters' Hall, &c. &c. in a Letter to the Rev. Dr. Gale, with a Postscript to Mr. Bradbury, 1719, 6. The Anatomy of the Heretical Synod, &c. by T. L. the Author of the Scourge, 1719. 7. The Noble Stand, or a Just Vindication, &c. &c. first and second Parts, by Daniel Wilcox, 1719. 8. An Authentic Account; Reasons for not subscribing, &c. &c. 1719.

grand wings, in the form of a crescent, containing near thirty noble departments. The first house on the right wing is styled THE SCHOOL OF TRUTH. To this we take the pupils every morning at six o'clock. Here we contemplate the nature of *Truth*, in opposition to error, or mistaken conception of the nature of things; in opposition to hypocrisy, lying, and unfaithfulness. We likewise consider the properties of truth, as original, essential, pure, perfect, eternal, and immutable.

In the afternoon of the same day, we go to the first house on the left wing, which is the READING-ROOM. Here we are taught to avoid two things: *blunderation*, or reading wrong; and *jabberation*, or reading too fast; to which we add a third, *drawling*, or reading too slow. This is all the business on Monday.

On Tuesday morning, at six o'clock, we visit the second department on the right wing, which we call THE HOUSE OF GENIUS AND TASTE. Here we consider the nature of *Genius*, which is a bent of the will, and an aptitude in the understanding, to excel in any peculiar art or science. Here we consider the nature of *Taste*, which is a clear sense of the great, the true, and the beautiful, in the works and word of God.

In the afternoon we visit the second department in the left wing, which is called the Scriptorium, or WRITING-ROOM. Here youth are not only taught to write with ease and elegance, but to copy many of the finest pieces of beautiful writing and sublime sentiments, with which the city of London now abounds.

On Wednesday morning we visit the third department on the right wing, which is called THE HOUSE OF EVIDENCE. Here we consider the nature of *Evidence*, as it consists in the appearance of truth to the mind; we consider the clear evidence of the Divine existence and perfections; the clearest evidences of the immortality of the soul, and the brightest evidences of Christianity. We display the good old argument at large, arising from the working of *miracles;* the fulfilment of *prophecies* in the four universal monarchies, in the Jews, in the Messiah, and in the rise and present state of Popery. We consider the *goodness* of the doctrine, or its fitness to remove misery, and promote happiness. We lastly take a view of the moral character of the *penmen*, arising from the holiness of God.

In the afternoon we go to the third house in the left wing, called THE SCHOOL OF GEOGRAPHY.

The first object is a small *Map of England*, with the characters of famous men born in the several counties.

On Thursday morning we visit the fourth department in the right wing, which is called THE SCHOOL OF PRUDENCE, as it consists in proposing the highest end of man, the best means to attain that end, the fittest circumstances of time, and manner of action; with a securing ourselves against repentance; *i. e.* wishing that we had used other means, and taken better measures.

In this school of prudence we consider its opposite, which is *Imprudence*. This consists in proposing a bad end, or in using unfit means to attain a good one; in mistiming the actions of life;

and acting in a bad manner, in running ourselves upon dreadful consequences, and making work for bitter repentance all our days.

In this department, examples of Prudence and Imprudence are drawn from ancient and modern history. The characters of the wisest and most foolish of men are clearly and faithfully painted. The best maxims of Prudence, extracted from the book of Proverbs, are arranged and methodized in thirty-two heads. To these are joined the sublime and beautiful maxims of the great Master of mankind, in the four evangelists; with a supplement of the maxims of the apostle Paul. We close the lecture of this morning, with a view of the glorious consequences of Prudence with respect to eternity, and the terrible conquences of Imprudence in the future and immortal state of existence.

In the afternoon we visit the fourth department in the left wing. This is the SCHOOL OF ARITHMETIC.

Here we proceed in a regular and gradual method, from the first principles of Numeration, to the highest operations of Proportion, in all its various applications to the business of human life.

On Friday morning we visit the fifth department of the right wing, which is called THE HOUSE OF JUSTICE. Here we consider the nature of divine and moral Justice. Divine Justice consists in the ardent bent of God's will to preserve and maintain his own rights, by making fit laws for the government of all his rational creatures; and his constant will to punish all those who violate his laws, as well as reward the good who obey his laws, throughout his universal empire.

In other words, Justice in God is the exertion of holiness, and his ardent will not to let the violation of his laws pass without due attention, review, and punishment; because these laws were made for the preservation of the common order and beauty of the world.

Moral Justice consists in an ardent regard for the rights of mankind, with a deliberate purpose on all occasions to preserve them sacred and inviolate; in being just in our friendships, just in our commerce, just in our promises and contracts, just in our common conversation, and just by observing a due moderation even in our anger and resentments.

Here we consider Justice as taught by Aristotle in his Ethics; by Mark Tully Cicero in his Offices; and by all the best writers on moral philosophy, in the several periods of the world. We close all with Dr. Owen's Latin Dissertations on Divine Justice, which we have now translated, and intend to publish to the world. We finish the whole with prospects of divine and moral Justice, taken from the holy scriptures.

On Friday afternoon we visit the fifth department in the left wing. This is styled GEOMETRY HALL. We begin with Le Clerc's Practical Geometry, which consists of five books of problems. These are all taken from Euclid's Elements, and arranged in a more easy and natural manner than in even Euclid himself: it is a most beautiful introduction to Euclid's Theorems. When a youth of genius has passed through the first six books of Euclid, he will be able to go on his own legs, and read the easiest edition of Euclid, which is that of De-

chales, translated from the French. The next to this is that of Whiston, translated from the Latin. The third is that of Thomas Malton. The scholar may then go on to Dr. Barrow's Euclid, to Dr. Keill, to Edmund Stone, and to Dr. Simpson of Glasgow.

On Saturday morning we repair to the sixth department in the right wing, called the SCHOOL OF TEMPERANCE.

Here we consider the exact nature of *Temperance*, in all its three grand branches, with respect to meats, drink, and chastity.

The Work of the Temple on a Christian Sabbath.

On Lord's-day, at six o'clock, we go to the TEMPLE OF CONTEMPLATION AND DEVOTION. The first thing to be done is to sing the 104th Psalm, in Dr. Watts's version, or Mr. Merrick's.

The second thing to be done is, to read the first chapter of Genesis in Hebrew, every pupil marking with the utmost attention in his Hebrew Bible. The second portion of scripture is the 104th Psalm in the original; every pupil marking the reader with the same attention. The next thing to be done is an act of adoration of the Divine attributes, performed by the President of the palace and temple. The whole is closed with singing Mr. Addison's version of the nineteenth Psalm.

They all retire to their respective closets for secret devotion, till half an hour past eight o'clock. The bell rings;—they assemble again in the temple;—a chapter is read in the Greek Testament; the President makes some devotional remarks; he then enters into the great work of confession, and closes with singing the 51st Psalm.

They all separate, and retire to breakfast at nine o'clock. At half-past ten the bell rings; they assemble in the temple for public worship, and the servants are obliged to be present in their turns. The worship begins with reading the book of Psalms. Dr. Owen and Stephen Charnock; Dr. Witsius and James Hervey; John Brine and Dr. Gill; with George Whitefield; these seven divines take it by turns to lead the public worship. The subjects of their sermons are, the Purity of the Law, and the Glory of the Gospel in its utmost perfection and beauty. Dr. Owen entertains us with the most spiritual conceptions of the Person of Christ, and the depth and deceit of in-dwelling sin. Stephen Charnock instructs us in the sublime attributes of God, the wonders of special providence, and the nature and necessity of regeneration. Dr. Witsius charms us with the beauties of the economy of the covenants of God with man; and the finest criticisms on the Old and New Testaments. Mr. Hervey leads us to the tombs, and to all the nations under ground, for near six thousand years past: he leads us through all the arrangements of flowers, to the Rose of Sharon and the Lily of the Valleys; he leads us through the dark shades of night to the bright regions of heavenly day, and to Christ, the light of the new Jerusalem; he soars with us to the starry heavens, and leads us to Christ, the bright and morning star; he makes a descant upon all the various parts of creation, and views Christ as the first cause and last end of all worlds; he contemplates the perfections of nature in the fire, air, and ocean; he shows us the wonders of the wisdom, power, and goodness of

God, in the structure of the human body; and the ruin of the soul by man's apostasy and rebellion; he leads us by all the parts of nature and scripture to the divine and infinite satisfaction, and the divine and infinite righteousness, of the Lord Jesus, as the centre of faith and love to every true Christian. Mr. John Brine entertains us with most nervous and manly reasoning on all the branches of doctrinal and practical religion, and teaches us the most intense personal holiness by his own example. Dr. Gill leads us into an ocean of divinity, by a system of doctrinal and practical religion, and by a judicious and learned exposition of the Old and New Testaments. George Whitefield ascends the pulpit with a soul burning like Nebuchadnezzar's fiery furnace: he speaks in the thunders and lightning of Mount Sinai; and to distressed sinners in the soft still voice of Mount Sion. He petrifies our hearts with fear—they become like rocks of ice: he melts them with divine fire—they run like rivers in the desert. The public worship is concluded, and each person retires to his closet at half-past twelve o'clock. At one, the bell rings for dinner, which never lasts but an hour. At two o'clock they separate, and each retires to the shady walks and bowers of the garden. At three o'clock the bell rings; public worship begins, for one hour only, and consists of singing, prayer, and a lively sermon on the richest parts of the gospel. At four they retire to the shady walks under the elms, and the bowers of happiness and immortality. At five, the bell rings; they assemble in small parties, without riot or levity, for a little refreshment of tea or coffee.

At six the bell rings. Public worship begins with a hymn of praise. The minister, for the time, offers up an act of the most ardent gratitude and thanksgiving; he preaches a short lively sermon, or gives a beautiful exposition of some portion of scripture. Prayer and praise conclude the public worship of the day. Exactly at half-past seven, they all retire to the bowers and the terrace. At eight the bell rings. Family worship is performed in the great hall; and the texts preached on in the day, are repeated by the six senior pupils, in the Hebrew or Greek language; all is concluded in a short prayer and hymn. At half-past eight the bell rings for supper; and after a light refreshment, the junior pupils retire to rest at nine o'clock, and the senior never stay up beyond ten.

THE FRUIT OF THE SPIRIT.

No. I.—*LOVE.*

Every disciple of Christ is the subject of Divine influence. The Holy Spirit is freely imparted to those for whom the Saviour died, and all the excellencies of the Christian character must be regarded as the result of his gracious and sovereign operation. How striking is the contrast between the works of the flesh, and the fruit of the Spirit; between those dispositions and feelings which are the spontaneous growth of nature, and those which spring from an influence supernatural and divine! In the Epistle to the Galatians, we have a full and distinct enumeration of the Christian graces. The fruit of the

Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. What a rich cluster of fruit! What a bright assemblage of excellencies! How happy must be the heart in which these celestial graces dwell! We propose in a series of short essays, to consider each of them in their order. Love is the first in the enumeration.

Love varies according to its object. Viewed in relation to the Deity, it may be regarded as *devout adoration*. This is the peculiar form which it assumes. God is to be adored as the great first cause; the grand original and fountain of being; from whom all other beings have derived their existence, and on whom they are perpetually dependant. God is to be adored as the parent of good, the bountiful benefactor, who has scattered innumerable blessings around our path; to whom we are indebted for every breath we draw, and every comfort we enjoy. God is to be adored on account of the essential perfections of his nature. In him every excellency meets and centres. His greatness is unsearchable, his spirit is universally diffused, his knowledge extends even to the secrets of the heart. The moral attributes of the Deity attract our veneration. He is a God of inflexible justice, inviolable truth, immaculate purity, and matchless grace. These perfections are indeed only so many expressions of his holiness; and hence the love of holiness is the love of God. This devout adoration is mingled with a feeling of complacency and delight in the contemplation of his boundless excellencies. Though inseparably connected with reverential awe, yet it is remote from timorous and appalling fear; for "perfect love casteth out fear, because fear hath torment."

Love, viewed in relation to the Saviour, may be regarded as *ardent gratitude*, springing from a sense of obligation. Had it not been for the interposition of the Son of God, and the shedding of his precious blood, that punishment to which we stand exposed in consequence of sin, must have been inflicted on us, and we should have been doomed to hopeless wretchedness, and irrecoverable ruin. But he has borne the weight of our transgressions, and endured the curse for us: he has expiated our guilt by his vicarious sufferings on the cross; and humbly relying on the merits of his death, we enjoy the forgiveness of our sins, and the acceptance of our persons; a deliverance from condemnation, and the animating prospect of eternal happiness and glory. Such are our obligations; and how warm should be the gratitude of our hearts to that kind and condescending Saviour, through whom we are permitted to enjoy such invaluable privileges!

Love, with regard to our fellow-Christians, may be considered as *sincere affection*, called forth by a perception of their various excellencies, and the resemblance which they bear to that Saviour to whom our hearts are devoted. Those who have embraced the same great principles, and are influenced and animated by the same delightful hopes;—those who are travelling in the same path to the same city of habitation; who anticipate a perfect union hereafter, and are destined to be associates for ever, cannot but feel a mutual attachment *now*. Love will overleap the

barriers of party: expansive and generous in its nature, it will disregard all minor peculiarities and shades of sentiment. Wherever we recognize the image of Christ, wherever we trace his divine lineaments, the heart will open, and the affections flow forth. How endearing are the ties which bind us to each other! How delightful is that unity of spirit which pervades every member of the mystical body of Christ! The love of the brethren springs from the love of God. If we love the Saviour, we shall love his disciples too.

With regard to mankind at large, love assumes the form of *tender compassion.* What Christian can contemplate the wretched and ruined condition of mankind, and not feel his heart dissolve in pity? Does he not often shed the sympathetic tear, and weep for fallen and degraded humanity? The whole world lying in the wicked one; its deluded votaries eagerly engaged in the pursuit of trifles, grasping at shadows, unmindful of their guilt and danger, and treading the broad path which leads to destruction; presents a spectacle unspeakably affecting. How compassionate was the mind of Paul! When speaking of the wicked, he says, "Of whom I have told you often, and now tell you, *even weeping*, that they are the enemies of the cross of Christ." And such is the feeling of tender compassion which will pervade the mind of every real Christian. Love will display itself in this particular way: it is one of the ramifications of this principle.

Such then appears to be the *nature* of love. Let us now attempt to display its excellence.

Love is a *divine principle:* it is the fruit of the Spirit. It is fixed in the mind, and shed abroad in the heart by the Holy Ghost, which is given unto us. We are informed, on the highest authority, "that the carnal mind is enmity against God." Love and enmity are diametrically opposed to each other, and cannot dwell in the breast at the same time. The natural enmity of the carnal mind must be destroyed and eradicated, before love can be experienced. So long as man is abandoned to himself, and left to the impulse of his own polluted heart, he will remain a stranger to the exercise of love. No devout adoration of the Deity, no ardent gratitude to a Saviour, no sincere affection for his disciples, no tender compassion for mankind, will ever occupy his mind. God will be forgotten, or thought of only with horror and with hatred: Christ will be disregarded, and his offers of mercy impiously rejected: Christians will be despised, and looked upon as weak and deluded fanatics: and his fellow-men will be unnoticed, except as they may be found conducive to his private advantage. A blind and narrow selfishness debases every feeling of his heart, and mars every action of his life. Love, therefore, cannot originate with man; we must trace it to a higher source. It is the result of that regenerating process which is necessary to constitute us Christians. It is the product of Divine grace: the implantation of the Holy Spirit: it originates with that God whose nature and whose name is LOVE.

Love is an *essential principle.* It constitutes the sum and substance of personal religion. Without it, whatever may be our profession; however accurate and extensive our knowledge of divine truth; however familiar we may be with the theory of the gospel;

with whatever fluency we may converse; with whatever eloquence we may declaim on the subject of religion; still our pretensions are vain. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal: and though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Apart from this principle, religion degenerates into a round of heartless ceremonies; it becomes an empty name, a lifeless form. The very essence and being of personal religion consists in love. Love is the plastic soul which pervades every part, and gives vitality, and beauty, and expression, to the form of godliness.

Love is an *operative principle.* It is the main-spring of obedience. It is not a barren feeling: it prompts to action. That love which has a reference to God, will lead to unlimited and unqualified submission to his will. "If ye love me," said the Saviour, "keep my commandments." Thus only can we express our gratitude, by yielding up ourselves unreservedly to him. Every injunction will be held sacred, every caution will be attended to, every precept will be practised, if love reigns in our hearts. That love which has a reference to man, will prompt us to acts of kindness and benevolence. We shall seek to promote the welfare of the human race. Utility will be our constant aim. We shall be mindful even of the temporal, but especially of the spiritual and eternal interests of those around us. We shall aim to "do good unto all, and especially to those who are of the household of faith." All our actions, to be acceptable in the sight of God, must flow from this principle. Love to God, and love to man, must form the governing motive of our lives.

Love is a *transforming principle.* It assimilates the soul to God. "He that dwelleth in love, dwelleth in God, and God in him." It constitutes the every image of the Divine Being, for "GOD IS LOVE;" pure, perfect, ineffable love. The more, therefore, we possess of this divine principle, the more we shall be transformed into the likeness of Deity. Heaven is the region where love abounds; its native seat, its favourite abode is there. Hence the more deeply our minds are imbued with this celestial grace, the more shall we be fitted for the paradise above. Love exerts the happiest influence over those who possess it. It purifies the soul from sense and sin; it calms the turbulence of the passions; it spreads a kindly warmth over the feelings; it renders the heart tender and susceptible. It leads to communion with the God of love, and is connected with the consciousness of an interest in the Divine favour. Thus it creates the purest pleasure, the most holy and serene delight, man is capable of enjoying. Love, too, gives a grandeur and an elevation to the character; stamps a dignity on man; raises him in the scale of being, and fits him to become the associate of angels and happy spirits above.

Love is an *immortal principle.*

Faith and Hope are associated with Charity on earth; and these three sister graces are appointed to attend the Christian in his journey through this vale of tears. He cheerfully surrenders himself to their guidance, and they conduct him safely to the gates of the celestial city; but there Faith and Hope surrender their charge, for their attendance is no longer needful. Charity still keeps by his side, enters with him into paradise, and becomes his associate throughout eternity. On earth we need the exercise of faith, and the influence of hope; but in heaven, the one will be exchanged for sight, and the other absorbed in fruition. Love, however, will never die: it will be perfected and expanded in the world of glory. This plant of paradise, after having diffused its fragrance awhile through the wilderness of this world, shall be transferred to a happier region, and fixed in a more kindly and congenial soil, where it shall bloom with immortal verdure, and flourish in the garden of God.

H.

VANITY OF DRESS.

"In like manner I will also that women adorn themselves in modest apparel, with shame-facedness and sobriety: as becometh women professing godliness."

1 Tim. ii. 9, 10.

"HERE," saith a learned commentator, (Dr. Whitby,) "it is worthy to be noted *by the women*, that this precept ought not to be slighted by them, as of little moment, seeing it is so carefully noted by the two chief apostles of the Jew and Gentile, St. Peter and St. Paul; and the contrary is represented as a practice opposite to godliness! Nor while you are dressing, should you forget that you are sinners, and therefore should put on shamefacedness; for all our ornaments and clothing are but a memorial of our first sin and shame. And when we take a pride in our garments, it looks as if we had lost the knowledge of the original of them, the loss of our innocency. Nor is this sort of advice to be confined to the female world: for, as the same author expresses it, '*if it be so unbecoming a Christian woman to be thus adorned, and tricking up her body, it must be much more unbecoming a Christian* MAN, and that which makes him truly deserving the name of a fop!' It is a token of a light and vain mind to be too fond of gaudy habits; a mind not much affected with sin, or with salvation. Surely Christians are born for greater things, and their aim should point at higher excellencies than these are. Let their chief ornaments be the graces of the Spirit, and the virtues of the heart and life. A well-adorned body and a neglected mind, very ill become a professor of the gospel."

Sermon on Christian Morality, by Dr. Watts.

To the Editors of the Baptist Magazine.

REMARKS

ON

PÆDOPHILUS'S EPIGRAM,

In the Evangelical Magazine for last Month.

I HOPE you will allow me, through the medium of your valuable miscellany, to make some

remarks on the following lines which appeared in the Evangelical Magazine of last month.

"Epigram on reading a late virulent review of the Rev. R. Hall's Reply to the Rev. J. Kinghorn, on Free Communion.

Cease! generous Hall! thy vain attempts to prove,
That Antipædobaptism suits with *love*.
In thee it dwells; and in a few beside,
Whom bigots, for their candour, rashly chide:
But flush'd with proud infallible conceit,
Harshly thy brethren all thy labours greet.
Though tender hearts, or stronger heads, may join
Things which abhor, by nature, to combine,
Cold are the hands to Love, or Friendship's charms,
That thrust sweet infants from their Saviour's arms.

PÆDOPHILUS."

I should consider criticism misapplied in examining the poetical merit of this *jeu d'esprit*; but, if I mistake not, it deserves the serious consideration of all who tremble at the word of God.

Antipædobaptists are represented, with a *few* exceptions, as uncandid bigots "flushed with proud infallible conceit." Whether this does not too much resemble bringing against them "a railing accusation," I leave your readers to judge. Dr. Johnson defines a railer "one who insults or defames by opprobrious language;" and certainly Pædophilus has entitled himself to the freedom of this illustrious fraternity. But not satisfied with abuse, he charges Antipædobaptism with being abhorrent to love or the charms of friendship. I do not know whether he considers himself as *infallibly* certain that he is on the right side in reference to baptism, but I am sure he ought to *be infallible* before he presumes to make such a charge. If he be not, he must be aware that *perhaps* he is charging a part of the doctrine of Christ with being opposed to love. But supposing him to be right respecting baptism, is he warranted in representing Antipædobaptists as being destitute of love? *He that loveth not knoweth not God, for God is love.* Does Pædophilus seriously make the charge, or like one of whom we read, will he say, "Am not I in sport?"

But where did he learn that Antipædobaptists "thrust sweet infants from their Saviour's arms?" Do they deny the authenticity of that part of the word of God, where it is recorded that Christ took little children in his arms? Do they deny the obligations under which Christian parents are laid to commend their infants to Christ? Certainly not. Had Jesus baptized these infants Pædophilus might complain of our not following his example: but the scripture gives us no such information. If Pædophilus will take the trouble of going into a Jewish synagogue, he will perhaps witness, as I have done, an illustration of this passage of scripture. Children are there brought to the rabbi, who lays his hands on them and prays. Jesus, it appears, complied with this and other practices in Israel, which were not sinful.

Another observation I would make on the epigram is, that it is exceedingly improper to use such weapons in defending what we judge to be truth. If Antipædobaptists are wrong, let it be proved from the word of God. If Christ has commanded infants to be baptized, or if the apostles had any such custom, let the passages of scripture be fairly adduced; but let no arguments be employed, of which it can

hardly be believed by charity herself, that those who make use of them do not see their fallacy. Does Pædophilus really believe that the principles of Baptists are inconsistent with love? I cannot for a moment suppose it.

Before I conclude I should wish, with all meekness, to call the attention of Pædophilus to one or two passages of the word of God: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is thine own eye?" Or, how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye? I much fear the want of candour, and the rashness and bigotry of which he accuses the Baptists, are too plainly exemplified in his epigram. Again it is written, "Who art thou that judgest another man's servant? to his own master he standeth or falleth." I think Pædophilus has yet to learn the meaning of this passage.

As to Mr. Hall, I have not the pleasure of his acquaintance; I am of his opinion respecting what is termed *free communion:* but I should be very sorry to charge those Baptists who differ from me, or even those who, according to my firm conviction, altogether mistake the nature of the ordinance of baptism, with "pride," "infallible conceit," and "want of love."

SIGMA.

Edinburgh, Dec. 5, 1818.

To the Editors of the Baptist Magazine.

Sept. 19, 1818.

A JUDICIOUS and useful minister of Christ having suggested to me in the course of conversation, that no passage of scripture can afford real comfort, unless taken in its original and strictest sense, or unless regard be had to the particular kind of comfort which it was designed to communicate, I beg leave to propose the following query to the readers of your valuable miscellany, wishing that some of them may discuss the subject.

Yours respectfully,
REBECCA.

QUERY.

Is that consolation which is derived from misapplied passages of scripture real or imaginary?

A CONSTANT reader of your Magazine, who has lately had his mind much exercised with respect to a general and particular providence, is very desirous of calling the attention of some of your worthy correspondents to the subject, through the medium of your useful publication.

QUERY.

Is there not only a general, but a special and particular, providence over the Lord's own redeemed people? To doubt a special providence appears to the writer to strike at the faith, hope, and comfort, so necessary to support the Christian in times of severe trial.

Yours, &c.
W. P.

W. P. would be obliged to any of your correspondents for a description of the editions in 1527 and 1530 of Tindal's New Testament, mentioning the size; the kind of title page; the division into chapters; the references or notes; the heads of the prologues; and whether embellished with wood cuts, and of what description.

Juvenile Department.

HISTORICAL ESSAYS.

No. XI.

On the Corruption of Christianity during the Reign of Richard I.

A. D. 1189—1199.

Although human depravity is evidently universal, yet it is manifested in very different ways, according to the varied tastes, dispositions, constitutions, and circumstances of men. Every individual is found to possess some darling passion, some favourite propensity, which he is particularly anxious to indulge — the gratification of which will be mischievous in proportion to his influence in society. The conduct of Richard I. forcibly illustrates these remarks, and should induce the reader frequently and resolutely to look into his own heart, to detect its ruling passion, watch its operations, and guard against its triumphant ascendency. The youth who possesses such a knowledge, and acquires such a habit, will have lasting reason to be thankful, for he will have regard to that fine scriptural admonition, "seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and *the sin* that doth so *easily beset us.*"

The love of military glory, or in undisguised language, pride, was the ruling passion of this monarch. His elevated circumstances, in connexion with the superstition of the age, favoured its indulgence, and led to all the extravagance and iniquity attending the crusades; indeed so completely had this passion gained the ascendency in his mind, that it seemed as if the delivery of the holy land, and the welfare of the eastern Christians, instead of the prosperity of his own kingdom and the happiness of his people, were the objects of his reign.

Such is the prolific nature of sin, such is the close connexion of the vices, that it does not appear possible to commit a *single* sin. It is not therefore surprising, that in the encouragement of a characteristic propensity, its unhappy subject should be hurried into numberless crimes that stand in the way of its indulgence. For a prince to gratify his thirst for military glory, money is indispensable, and the theatre presented to Richard for its display, remote as it was from home, as well as the rudeness of the age in which he lived, when riches were not abundant, and public credit was unknown, required no ordinary resources. These he was determined to obtain, and in their acquirement what a catalogue of iniquity was exemplified! How true it is, whatever may be the circumstances or motive of the individual, "he that maketh haste to be rich, shall not be innocent!" He possessed 100,000 marks, the treasure of his father, which, though a considerable sum at that period, was far inferior to his wants; he, therefore, only regardful of the present moment, shamefully put to sale the revenues of the crown, as well as offices of the greatest trust and power; he even suffered those who had repented of their vows to engage in this *holy* war, made in a moment of enthusiasm, to purchase the liberty of violating them, and remain at home; and, lost to all sense of virtue, and even decency, when a faithful minister cautioned him against this extravagance, he replied, he would sell London itself, if he could but find a purchaser. He gave up the fortresses of Roxborough and Berwick, those great acquisitions of his father, together with the vassalage of Scotland, for the paltry sum of

10,000 marks. Still more unlike the father of his people, the noblest character of a prince, he oppressed his subjects by exactions; extorting from the timid by menaces, and borrowing from the most wealthy what he had not the least prospect of being able to return.

How powerful is the force of example! The zeal of Richard against infidels had displayed itself even at his coronation, and the Jews, to whom thousands were indebted, (as they were the chief money-lenders,) were the first to feel its effects: not only were they massacred without distinction in London, but also in other cities, and particularly at York, where 500 of them, to escape the cruelty of their persecutors, shut themselves in the castle, and finding themselves insecure, killed their wives and children, threw their bodies over the walls on the multitude, and then perished in the flames their own hands had purposely kindled.

It too often happens, even in our own times, that with the greatest zeal for the externals of a religious establishment, is connected the most irreligious conduct; this will a little moderate our surprise, that in this dark age there should be found individuals who, while they were shocked to think that infidels possessed the tomb of the Saviour, exceeded in impiety the very unbelievers whom they were so impiously anxious to extirpate. Amongst these we have already seen that Richard was conspicuous, and in the execution of this horrid design, he was to be a leader. Indeed so notorious was his immorality, that Fulk, a preacher of the crusades, ventured to advise him first to forsake his vices, particularly his pride, his avarice, and his voluptuousness. "You counsel well," said the King, "and I hereby dispose of the first to the templars, of the second to the Benedictines, and of the third to my prelates;" which, while it showed the impiety of the monarch, reflected strikingly on these orders.

Former adventurers to Palestine, as well as the Emperor Frederick, who had just arrived there, found the road fatiguing to their troops, and, on account of the unfriendly disposition of the inhabitants through whose territories they had to pass, very dangerous, which induced Richard, and Philip of France, to determine on taking their forces by sea. The plains of Vezeley, on the borders of Burgundy, were the place of rendezvous. Here these mighty monarchs found themselves at the head of 100,000 men, well equipped and provisioned. Here they uttered expressions of the most ardent attachment, and bound themselves and their principal barons and prelates, by the most solemn oaths, not to interrupt the harmony and prosperity of each other's dominions during the crusade. The French fleet being appointed to assemble at Genoa, and that of Richard at Marseilles, they then separated, and marched to the respective ports. They soon put to sea, but from unfavourable weather were obliged to take shelter in Messina, where they were detained the whole winter. During this long leisure, so great a multitude found many occasions of disagreement, which more than once threatened the waste of those resources, in hostilities between themselves, instead of their employment in the objects for which they were collected. A solemn treaty having terminated their differences, they again set forward.

But Richard's squadron was again exposed to a furious tempest, and several of his vessels were wrecked on the coast of Cyprus. The king of that island, pillaging the vessels, and imprisoning the crews, incurred Richard's furious displeasure, and was imprisoned in return.

The English army at length reached the place of its destination, in time to assist at the memorable attack on Acre: two years had already been employed in the siege by the Christians of the East, and the numerous adventurers from Europe under the Emperor Frederick: so obstinately was it defended by Saladin, and the Saracens under his command. The arrival of the European monarchs with their forces, inspired the assailants with new courage, and Philip and Richard

glowing with emulation, entered with spirit into the design, alternately conducting the attack, or guarding the trenches. This exemplary conduct, however, did not continue: the characters of these princes were dissimilar, and Richard's romantic and furious disposition pre-eminently distinguished him, which was not beheld by Philip with indifference; nor was there wanting an occasion of manifesting their mutual dislike. The family of Godfrey of Bouillon, who was chosen King of Jerusalem, at the close of the first crusade, terminating in a female, the needless title was disputed, and it happened that these monarchs espoused the pretensions of different individuals; in which they were necessarily followed by their respective dependants. Although these disputes could not but obstruct their progress, they produced less disorder than might have been expected; and at length the wretched garrison, reduced to the last extremity, surrendered, stipulating in exchange for their lives, the restoration of the Christian prisoners, and the delivery of the wood of the true cross. These trivial advantages were the only reward of so profuse an expenditure of wealth, strength, and human blood. If it be true that we are hereafter to receive according to the deeds done in the body, whether good or evil, how terrific are wars, taken in connexion with the day of judgment!

To those who are acquainted with the nature of Popery, it would be expected that such a relick as the supposed true cross, would be immediately idolized. Hence we find that it was afterwards taken to the battle of Tiberlade, as a source of protection; and, doubtless, happy was he who could place himself nearest to its guardian influence: but alas! it was lost in that engagement, and its real worth thus ascertained.

Philip now tired of so fatiguing a life, and disgusted with Richard's increasing fame, proposed returning home, pleading ill-health; and that he might quit the field of glory with better grace, left 10,000 men under the command of the Duke of Burgundy, renewing his oath of not disturbing the King of England's dominions during his absence: an oath from which it is said he sought to be absolved on his arrival in Italy, but Celestine III. was too honourable to listen to so base a proposal. The state of England, however, favoured his designs; the prelates who were intrusted with the government, in the absence of the king, showed by their violent and open dissensions, how little they were concerned for the welfare of the nation, and how impiously regardless they were of the serious oaths they had taken. Longchamp, who ought to have been most exemplary for prudence and piety, seeing he held the legatine commission, in virtue of which he represented his Holiness himself, became the terror of the kingdom, disregarding alike the rights of his fellow-subjects, the requests of friends, and the mandates of the king repeatedly sent home. Philip therefore, notwithstanding his recent oath, availed himself of these disturbances, and endeavoured to tempt Prince John, the king's brother, from his allegiance; in which base design he was too successful. He even insinuated that Richard was accessary to Conrad's death, who was assassinated by the weak agents of the man of the mountains—a character well known at that time in the East, who possessed the most complete ascendency over his admirers, and by their means generally thus disposed of those who offended him.

Richard was less politic, but more sincere and violent than his royal rival; and so far was he from being discouraged by disorders at home, and occurrences abroad, that he entered on the new campaign, if possible, with increasing zeal. The siege of Ascalon was the first object now contemplated, preparatory to an attempt on Jerusalem; they accordingly directed their march along the sea-coast. Saladin, aware of their design, opposed their progress with an army of 300,000 men. A determined battle ensued, in which both the wings of the Christian army were broken, and but for the timely aid of Richard, who commanded the

main body, would have been completely beaten. He led on the centre with such ability and intrepidity, as not only to allow the wings time to recover themselves, but as to astonish every beholder, and gain the most decided victory. It is supposed that 40,000 Saracens were thus hurried into an awful eternity by *nominal* Christians, whose professed Master had long before declared that his "kingdom was not of this world; or else his disciples would fight, that he might not be delivered to the Jews." The victors, of course, soon possessed themselves of Ascalon, and our hero even arrived within sight of Jerusalem, the great object of his ambition, when he had the mortification to find that few besides himself were anxious to prosecute the enterprise, and that all, except his subjects, were determined to return to their homes, especially the French troops, whose commander was not satisfied to contribute any longer to the glory of the English king. A truce was therefore negociated with Saladin for three years, three months, three weeks, three days, and three hours: a term on which much dependance was doubtless placed, and which was well worthy of the enterprize in which they were engaged. Acre, Joppa, and some other maritime towns, were to remain in the power of the conquerors, and full liberty was to be allowed to the devotional travellers to Jerusalem.

Amid the wildness and wickedness of these expeditions, it is painful to think of the impression that must have been made of the nature of Christianity on the minds of the infidel inhabitants. If kindness to the distressed, and generosity to the oppressed, be virtues, the Saracens, rather than the Europeans, manifested them; for the glory of Richard was tarnished by his cruelty, particularly after the capitulation of Acre, when he ordered 5,000 prisoners to be slaughtered, because Saladin refused to ratify the treaty. Indeed the character of the latter was the more amiable and noble: before his death, which happened soon after, he caused his winding-sheet to be carried through the city while a herald proclaimed, "This is all that remains of the mighty Saladin, Emperor of the East." He had taken care, by his will, that Jews, Christians, and Mahometans should alike taste the effects of his benevolence.

The valour of Richard procured him the appellation of Cœur de Lion, and such was his fame, that one of his historians observes, "The memory of the lion-hearted prince was long dear and glorious to his English subjects; and at the distance of sixty years, it was celebrated in proverbial sayings by the grandsons of the Egyptians and Saracens, against whom he had fought: his tremendous name was employed by the Syrian mothers to silence their infants; and, if a horse started from the way, his rider was wont to exclaim, 'Dost thou think King Richard is in the bush?'" With reputation as his only reward, he endeavoured to hasten home, where his presence was greatly needed; and as he dared not pass through France, the territory of his greatest enemy, he sailed for the Adriatic, and being unhappily shipwrecked, he put on the habit of a pilgrim, intending to travel secretly through Germany. In that country his own extravagance and imprudence betrayed him, and he had the mortification to be seized by a petty prince, who had served under him at the siege of Acre, Leopold Duke of Austria, who, offended with the kingly conduct of the monarch at that time, was pleased with an opportunity of resenting it. The Emperor Henry VI. may be said to have bought the royal captive; and transferred to his care, he was cast into a dungeon, and insulted with irons; where, for fourteen months, he had leisure to reflect on the real worth of human glory. Here he was degraded by the form of a trial, which, however, rather increased than sullied his dignity, for deigning, as he expressed it, for the sake of his character to make a defence, he poured forth such a torrent of manly eloquence, exposing the injustice, the cruelty, and, considering the scenes from which he had returned, the impiety of so detaining him,

that the court cried out shame on the emperor, and he was reluctantly obliged to consent to his ransom for the sum of about 300,000*l.* of our present money.

Richard's return to England was enthusiastically welcomed by his subjects, who venerated him the more for his renown, and delighted in him the more from an absence which had exceeded four years; three of which had been spent in the popular expeditions to the East. Richard gratified their feelings by repeating his coronation.

It might be expected that deep-rooted animosities were formed in his heart against the King of France, the Duke of Austria, and the Emperor of Germany, for the display of which, many occasions occurred: indeed, the remainder of the king's reign was but a scene of petty wars, scarcely worth detailing, in one of which appeared the anomaly of a bishop in arms, whom the king taking prisoner, somewhat offended the pope, who ordered him to be liberated, claiming him as his son; the king, who was not easily intimidated, replied, by sending to his *Holiness* the bishop's coat of mail, all besmeared as it was with blood, observing, "This have we found; know now whether it be thy son's coat or not!"

But Richard's career was short, and that proud heart which nothing else was able to tame, was soon conquered by the king of terrors. The Viscount of Limoges had found a treasure, part of which he sent to the king; Richard claimed the whole, as superior lord, and to show that he was in earnest, besieged his vassal in his retreat: the garrison was ready to surrender, but the king cruelly declared, that as he had had the trouble to come thither, he would certainly take it by force, and hang every one of the prisoners. Surveying the castle before the attack, Bertrand de Gourdon, a famous archer, pierced his shoulder with an arrow, which from the unskilfulness of the surgeon, proved fatal. The monarch, however, commanded the assault, took the place, and, horrible to relate, hung all the garrison, except Bertrand, whom he reserved for a more terrible death; but struck with his magnanimity, in the interview he had with him, pardoned and rewarded him: but one of his officers, unknown to the king, caused him to be flayed alive, and then hung.

What awful corruptions of Christianity were the crusades, however patronised by the Bishops of Rome! Thousands of poor deluded creatures doubtless thought they purchased heaven by engaging in them; but true Christianity can only be known by its effects; and the apostle James beautifully observes, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

H. S. A.

BELLS:

THE BAPTISM OF THEM; &c.

The Roman Catholics are accused by many Protestants of baptizing bells. This was one of the grievances complained of by the Germans at the time of the Reformation. The Catholics deny the charge; they allow that they bless bells, with the addition of certain ceremonies, as they do all other church utensils, one of which ceremonies is the giving of a name to the bell, to distinguish it from others, or in honour of some saint. If this denial does not proceed from their being ashamed of the practice, and if they are really innocent of it, they ought to be acquitted of prostituting baptism in this case, and censured for consecration and benediction only. The bells of the priory of Little Dunmow in Essex were new cast in 1501, and are said to have been baptized by the following names; 1. St. Michael the Archangel. 2. St. John the Evangelist. 3. St. John the Baptist. 4. The Virgin Mary. 5. The Holy Trinity and All Saints. The bells of Wimmington in Bedfordshire were named Christ, Magdalene, The Lord, Raphael, and

Maria. In the times of popery, bells were baptized and anointed *oleo Chrismatis*. They were also exorcised, and blessed by the bishop; from a belief, that, when these ceremonies were performed, they had power to drive the devil out of the air, to calm tempests, to extinguish fire, and to recreate even the dead. The ritual for these ceremonies is contained in the Roman Pontifical; and it is usual in their baptism to give to bells the name of some saint. In Chauncy's History of Hertfordshire, is a relation of the baptism of a set of bells in Italy with great ceremony, a short time before the writing of that book.

Bells were fastened, in the early ages of the world, to the horns of sheep, to inform shepherds where to find their flocks; on the heads of cattle, for the same purpose; to the necks of horses in teams, to give notice to travellers of their approach in narrow passes; and to the necks of falcons, to prevent their being lost. They were also used by the Romans in their houses; and also in their baths, to give notice of the time of opening them for public use. The use of bells for the purpose of summoning persons to places of worship, was introduced about the fifth or sixth century; and is said by some to have been the invention about the year 400, of Paulinus, bishop of Nola, in Campania, from which province they had their name. But it is thought by others that this is a popular error; that Pope Sabianus was the first who introduced this use of them; and that they were called Campanæ because they were hung on a kind of balance invented in that province. They were also fixed in the baptisteries, in imitation of the fixing of them in baths. It was about the year 960 that Pope John XIII. first consecrated a bell in the Lateran, and named it John the Baptist. Being found useful to call the people together, it was ordered that every church should have two at least; and, if they could be afforded, three.

The priest of Proserpine at Athens, called Hierophantus, rung a bell to call the people to sacrifice. A codonopherus, or bellman, also walked in funeral processions, at a distance before the corpse, not only to keep off the crowd, but to advertise the *flamen dialis* (or priest) to keep out of the way, lest he should be polluted by the sight, or by the funerary music.

Before the bells were hung, they were washed, crossed, blessed, and named by the bishop. This was what some Protestants call baptizing them; but others say it ought to be called a lustrating of them, in imitation of the lustration of trumpets, &c. among the Romans. Whatever occasion some Catholics may have given for the reproach, that they attribute to bells the power of driving away demons, dispelling storms, and so on, the ancient canons of the church do not appear to ascribe this power to them directly. Their meaning seems to be this—Satan fears and flees from the bells, because he knows they summon good people to prayer, which he dreads. It was therefore to prayer, and not to bells, that such good effects were ascribed.

Bells were used in churches in England before the time of Bede, who died in the year 735; but the Greeks had none till the year 865, when a Doge of Venice sent some to the Emperor Michael. Cosolius says, that when he was in England the churches in London, like those in Holland, Germany, Scotland, and France, had each one bell, and one only. He adds, that the figure of a cock in some metal was placed on the top of all the steeples as an emblem of vigilance. A canon was made in the thirteenth century, commanding the bells of churches to be rung when the bishop of a diocese visited, or passed through or near the towns of his diocese. About the time of the Reformation there are several instances of fines for not ringing on those occasions. Bonner fined the town of Bishop-Stortford for this omission, when he visited it with an intention to burn the Protestant inhabitants.

The clergy were the first ringers; and bellward, or bellwarden, was an ancient church officer, who had the care of the belfry. The tintinabulum, or little hand bell, rung at the elevation of the host, was a

utensil provided by the parish. In brief, baptisteries were the first public edifices of Christians; they were the predecessors of the churches and the fonts; the pulpit and the great bell are the old furniture, inherited and modernized by their successors. Nothing was thought more proper than a bell to give notice to the catechumens in the adjoining vestries to proceed to baptism, the men to come out into the hall, and the women to repair to their own baths to be baptized by the deaconesses. This resembled the similar custom in the city baths.

The practice of ringing bells in change, or regular peals, is said to be peculiar to England; whence Britain has been termed the *ringing island.* This custom was common before the Conquest. In ringing, the bell, by means of a wheel and rope, is elevated to a perpendicular, during which motion the clapper strikes forcibly on one side; in its return it moves through a half circle, and the clapper strikes the other side of the bell: thus in each sound of the bell, it performs a semi-revolution. The sound is caused by the tremulous motion of the air, which is owing to the change of shape in the bell from a round to an oval, and its returning back to its old position, or rather its approaching nearer to the centre, changing its form each time less and less till the sound ceases.

It was an ancient custom to ring the bells for persons about to expire, partly for the purpose of informing people that a soul was passing into eternity, in order that they might pray for its happy reception in another world; and partly to drive away the evil spirits who stood ready to molest the soul in its passage. This was the origin of our *passing-bells.*

Remarks. I. Bells were first used in places of public worship in connexion with the ordinance of Christian baptism: not the baptism of infants by sprinkling; but the immersion of such as had been instructed in the principles of the Christian religion.

II. How much has religion been disgraced by superstition! And how great must have been the ignorance and darkness of those ages when the Bishop of Rome consecrated a bell, and called it *John the Baptist!* and when other bishops of that church washed, crossed, and named bells before they were hung, and taught men that Satan fears and flees from the sound of them! How affecting that these men should call themselves the ministers of the gospel, and pretend to do these things as parts of the religion of Jesus Christ! The light of revelation has dissipated much of this gloomy darkness in Protestant countries: but it is truly grievous to notice the ignorance that still remains among the lower orders of mankind; many of them regard spells, amulets, and charms, much more than the word of God; even the superstition of the sound of bells driving away evil spirits is not entirely eradicated from the minds of the vulgar.

III. We should be thankful for the enjoyment of so great a degree of religious liberty. The demon of persecution has of late years been confined within narrower bounds than formerly; yet human nature is still the same: it is not therefore to be ascribed to any tenderness or goodness in man, produced by the change of the times, but to the providence of God. Some persons seem to be insensible of this, and suppose that as light has increased, human nature has become better; but they are mistaken. Events which lately took place in France, and even in our own country, are sufficient to convince us, that the original enmity between the seed of the woman and the seed of the serpent still continues; and that, were the fence of civil law which God has graciously placed around us, once removed, the disposition by which bloody Bonner, of infamous memory, was influenced, would soon make its appearance, and the bells might again ring at the burning of heretics. Let us be thankful for our privileges, and pray for grace to improve them.

D. G.

Obituary.

ANNA EMERY.

Anna Emery, aged twelve years; grand-daughter of the late Rev. John Emery, thirty years pastor of the Baptist church at Little Staughton, Bedfordshire; and of the late Rev. Joshua Symonds,* a successor of Mr. Bunyan, and upwards of twenty years Baptist minister of the church, over which the Rev. Samuel Hillyard now presides, both of whom were eminent and laborious ministers, and whose memory is still precious to many; was a child of a very sweet and affectionate disposition. When very young, she was much pleased with scripture history. When she was about five years old, and was in great pain from the tooth-ache, she listened with considerable attention to what I said concerning the sufferings of Christ. "Pray tell me more," said she; "it eases my pain: I like to hear about Jesus Christ."

When she was nine years old, seeing me in great trouble, she manifested considerable concern, and, with sweet affection, said, "My dear mamma, I am very sorry to see you in so much distress; but I think I can tell you of some texts of scripture that are suitable, and may comfort you. One is, 'Rejoice not against me, oh mine enemy; though I fall, I shall arise.' Another," said she, "is in the Psalms. 'Many are the afflictions of the righteous; but the Lord delivereth him out of them all.'"

About this time she was very fond of singing the 377th hymn, second part, in Dr. Rippon's selection:

"'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die.
After death its joys will be
Lasting as eternity."

Her favourite hymn was the 62d hymn, 1st book, of Dr. Watts:

"Come, let us join our cheerful songs,"

which she frequently sang with great animation.

Her health began to decline in the early part of February, 1817. She had an abscess in her right arm, which was attended with acute pain, and many surgical operations were performed: the pain continued many months with little intermission. The surgeon frequently expressed his surprise at the fortitude and patience which she manifested. After her arm was partially healed, she was attacked with an inflammation in her left leg, which occasioned a confinement of many weeks, but was never heard to utter the least complaint, although her sufferings were very distressing. During the winter she could go out but little. When able to attend at Mr. Yockney's meeting, she always used to write down the texts. No one proposed it to her; it was her own wish; as well as to select verses of hymns, and to write them.

From the above-mentioned period, she could never amuse herself with exercise and play; but would quietly divert herself with her books and needle. During the summer before her death, she was able to walk out, though with difficulty on account of her lameness. One day in the autumn, when walking in the garden, she looked up, as she afterwards told a friend, to a window very near, where a young gentleman, about her own age, lay dangerously ill. "I thought," said she, "that death is come very near now, and that, perhaps, he may come for me next."

I do not know that any durable impressions were made upon her mind till her long illness; which finally terminated all her sufferings. She was confined to her bed ten months; namely, from January 7, to November 2, 1818, except one day in February, when she was carried down for a few hours; but the Lord

* We shall endeavour to procure a Memoir of this excellent minister.
[Editors.]

enabled her to bear all her sufferings with the most exemplary patience. The greatest part of the time she was deprived of the use of her limbs, and lay in one position, entirely helpless, but calm and serene, submissive to the Divine will. She would sometimes say, "I am afraid the Lord afflicts me in anger;" at other times, "Do not you think one whose heart is *not* changed, might bear an affliction like mine with *patience?* and, Do you *really* think it is the Lord that supports me?" When putting these questions to her friends, she always appeared deeply affected, and complained of the wickedness of her heart. She was very grateful to her friends, particularly for their assistance in raising her up in bed; which put her to the most agonizing pains. She usually kissed, and thanked them for their kindness, with a sweet smile. She felt a pleasure in promoting the happiness of those about her. During the long summer, she did not once go out to behold the beauties of creation; but she often spoke of the *pleasure* which she *felt* in her sisters being gratified with occasionally walking out in the fields.

Soon after the first appearance of her disease, which was a rheumatic fever, about Christmas, 1817, she earnestly desired relief from the violence of the pains, and frequently expressed her surprise at her sufferings, by remarking, "I did not think a little girl like me could bear so much pain; neither did I think the human body was capable of enduring such agonies! O when will the happy day arrive that I shall be well again? What, *no one*," (she would often exclaim,) "is there *not one* in the universe that can relieve me, or remove my affliction?" Her mamma said, that her friends very deeply sympathised with her, but that the *Lord only* could restore her to health; and entreated her to call upon him for a new heart *also*, as her disorder baffled medical aid. Perceiving the inefficacy of all human efforts both for body and mind, she earnestly cried unto the Lord to look down upon her, "Lord, *remember me.* O remember that I am but dust," was her petition day and night. She besought the Lord to give her a new heart; and frequently requested all around her, to pray for her. On the last Sabbath in January, she begged her mamma to inform one of the ministers of her illness, and to request him to pray for her, *particularly* that the affliction might *be sanctified* to her. She repeatedly said, "Oh! that I knew the Lord.—I am afraid I shall die without the knowledge of the Lord. —I doubt the Lord will not hear my cries." Her distress was very great about this time; she would often say, in the language of Job, "Oh! that I had never been born; that I had never seen the light!" "Oh! wretched child that I am!" On her mamma's reminding her of Christ's willingness to save, she replied, "I cannot believe he is willing to save *me*." When in great agony of body and mind she said, "I have such very wicked thoughts: it appears as if I must put a period to my life: something seems to say, Get a knife, and cut your throat, rather than endure so much pain." Upon being told that it was a temptation of Satan, she replied, "That I know would be very wrong; I should only plunge myself into greater misery." On another sleepless night she said, "My dear mamma, I am afraid the Lord will not hear my prayers; do *you think* he will remove me before he sanctifies my affliction? It is a *long time* to have lived eleven years in the world, and not to know the Lord! Oh! if I knew the Lord, how happy should I be!" Her illness was not thought by her medical attendant, or by any of her friends, at this time, to be dangerous; but she considered herself as drawing near her latter end; and on the night of January 26, she exclaimed, "Death's jaws are ready to devour me! I see an opening grave ready to receive me! Time, how rapid! I am just entering another world, and have not the knowledge of the Lord!"

In February she had a very great desire to be brought down stairs. We complied with her request, and with difficulty her papa carried her down stairs. I shall never forget

how sweetly she sang, between her agonizing pains,

"Guide me, Oh! thou great Jehovah," &c.

with a favourite American hymn, and several others, while those around her were bathed in tears at the affecting sight. When taken up stairs again, she said, "I think I shall *never* go down any more;" and she never after intimated any *desire* for her recovery. Her principal desire evidently was, that she might be ready for her expected change. She said she wished to live unto the Lord if she *recovered*. She complained of the sins of her heart, and of many wicked thoughts. She said, "My dear mamma, I hope you will forgive me; I have not been so dutiful as I ought. I have been passionate." Her behaviour had usually been meek and affectionate, her mamma replied. She said, she had felt a contrary disposition too often. At another time she seemed quite hurt at the expressions of a lady who called, who she imagined flattered her by calling her little innocent, &c. She said, "Pray, mamma, do not ask that person to visit me; you know I *cannot bear flattery:* I do not wish to see her." She often expressed a wish to write to her dear little friends at Bedford, if able; and said she should like to leave them some article as a token of her affection. While conversing on this subject, her little bosom heaved, and tears trickled down her cheeks. Her mamma said, My dear, are you distressed at the idea of never seeing your dear little friends again? She replied, "Yes, but it will be far better to go to heaven."

After she had been speaking of her funeral sermon, a friend inquired what the minister should say of *her*; she replied, "*Nothing* can be said; but that if I die in the Lord, it is through the blood, and righteousness, of the Lord Jesus Christ." She mentioned the hymns, likewise, which she wished to be sung upon the occasion.

On the 4th of February, when lifted out of bed, and sitting on her papa's knee, she sang,

"'Tis a point I long to know," &c.

"Guide me, Oh! thou great Jehovah," &c.

"Jesus can make a dying bed," &c.

"Jesus sought me when a stranger," &c.

Being told that the physician thought her case dangerous, she replied, "The will of the Lord be done." To a friend who sat up with her, she said, "If I die, I hope the Lord will reward you, and my dear papa, and mamma, and my sisters, for all your kindness to me." At another time she said, "Mamma, I must beg of you not to pray for my life. *Do beg* of my sisters to 'seek the Lord while he may be found;' 'to remember their Creator,' &c." Her nights were nearly sleepless at this time, but very happy; she spent a great part of the time in repeating and singing a great number of different hymns. She said one night to her mamma, "Pray, my dear mamma, do not grieve for me, *promise* me you will not." On her saying,

"A few more setting suns at most,
Will land me on fair Canaan's coast," &c.

her friend said, Do you hope it will be so with you? She replied, "I rather think it will; I hope so." She then repeated that verse,

"One gentle sigh *her* fetters *broke*," &c.

She requested her father to read the good shepherd, John x.; and her sister to read the 23d Psalm. On Saturday, she begged to have her books and toys brought into the room, when, with great composure, she told her eldest sister which she should like to be given to her different little friends, desiring her to write the names in each book, together with a text of scripture. In some she desired to be written, Suffer little children to come unto me. To her younger sister she gave her testament, with these words written in it, The gift of her dying sister. Her mamma coming into the room said, My dear, you appear quite composed. I will not disturb you. The dear child observing the depression of her mamma's spirits at seeing her little library spead around her, while she was calmly disposing of her little earthly treasure, said, "Mamma, pray come and kiss me, and promise you will not cry, for I am *very happy*."

Her principal anxiety now was for the salvation of her brothers and

sisters, and that she might have patience to endure her affliction without repining; her pains she observed were like red hot knives cutting her. She was greatly distressed at the sorrow of her parents, and was heard to pray, "Dear Lord, support my dear papa and mamma under the parting stroke; enable them to say, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.' Sanctify my affliction to my brothers and sisters, and give them concern for their souls. Lord, grant me patience, teach me to pray; I know not how to pray, give me a new heart and a right spirit. 'When my heart and flesh fail, I trust God will be the strength of my heart, and my portion for ever.' 'Yea, though I walk through the dark valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me.' Blessed be the Lord for ever and ever: Amen." At another time she said, "I think I should die more happy, if I knew all my brothers and sisters were following the Lord." The contrary thought seemed to distress her greatly. Her mamma said that the knowledge of their conversion would be very delightful to her in glory. With sweet pleasure beaming in her countenance, at the recollection that there is joy in heaven over one sinner that repenteth, she instantly said, "O yes!

'To heaven the joyful tidings flew,
The angels tun'd their harps anew,'" &c.

She expressed an ardent desire that the whole of the family might be called by grace, and was much *pleased* with a conversation she had with one of her brothers. She told her mamma she was glad to hear him say, that he thought the Lord's people the most happy in the world; she added, "I told my brother if he begged of the Lord to give him a new heart, &c. I thought his request would be granted, Mamma, *do pray* that *my affliction* may be *sanctified* to all my dear brothers and sisters." She was very anxious to see her oldest brother, that she might hear his *prayers* once more; having been informed it was his intention to come from the country to see her, she expressed great satisfaction.

She often, *very often*, entreated her parents not to grieve on her account: and particularly not to mourn too much when she was gone. "Consider," said she, "my sufferings here, and the happiness I hope I shall then enjoy." She often said, "It is the Lord who knows my pains, and he alone can heal." When she felt any disposition to impatience, she remarked, she wished to consider that "the Judge of all the earth must do right." At another time, when repeating some of the promises which were a support to her mind, she inquired if there were not such words as these, "I will keep thee as the apple of mine eye?" which, she said, she had been thinking of. Her mamma asked her, if she would not rather live, if it was the Lord's will to restore her to health? She replied, "No, I would rather die, than live and commit sin." She always appeared grieved if any one prayed for her life. When asked by any of her friends, what they should pray for; her usual reply was, "That the Lord will reveal himself more to my soul, and that he will give me patience to bear my pains." Thursday, March 19, after very great agony from spasms, she appeared very happy, and to the astonishment of those about her, began singing in a low voice, which, from her weak state, she had been unable to do for some weeks; she was soon exhausted, but after resting began again, and sang,

"Guide me, Oh thou great Jehovah," &c.

and other hymns. On observing her mamma much affected, she said, "Pray mamma, do not grieve, it distresses me very much, and I am afraid it will make me unwilling to part if you mourn so much." March 30; she expressed herself as being very happy, and sang her favourite hymns, though with great difficulty. The following night her frame of mind was delightful. "Come, Lord Jesus," she said, "do not tarry: come quickly." She sang,

"Jesus, lover of my soul!" &c.
"Welcome sweet day of rest," &c.

On being raised up on the bed,

which occasioned violent pain, she said, "I cannot help thinking it a long time before I go to glory: how much longer do you think I can live?"

April 1. She seemed much discouraged. When conversing upon the importance of the soul, she wept very much: on inquiring into the cause of her tears, she said, "I want to be *quite certain* that I shall go to heaven: are *you certain* I shall?" She was told there was reason to hope the Lord had renewed her in the spirit of her mind, and would receive her whenever she departed. Being reminded of those lines,

"'Tis a point I long to know," &c.

she said, "Ah! I have been thinking of that hymn;" she then appeared more tranquil. She said "it was her constant desire to bear the affliction the Lord laid upon her, with submission to his will." "I am sure," said she, "I wish to be kept from murmuring." A person saying, that the time of trial lasted much longer than herself, or her friends expected; she said,

"*Haste*, my beloved, fetch my soul
Up to thy bless'd abode;" &c.

She frequently spake of the consolation that promise afforded her, "As thy day is, so shall thy strength be." On April 14, and the two following days, her sufferings became peculiarly distressing, she earnestly entreated all her friends to pray for her, that patience might be given her. "I am afraid," said she, "I may live some weeks longer. Oh when will that happy time arrive?"

April 22. Observing her mamma grieving; "Do not grieve," said she, "it will soon be all over. When I am removed, mamma, do you think you shall say, in the language of Job, 'The Lord gave, and the Lord hath taken away, *blessed* be the name of the Lord?' Pray do not grieve for me when I am gone." Her soul seemed to rise superior to her pain; she then broke out into the most delightful strains of singing,

"Rejoice ye righteous in the Lord," &c.

"Father, I long, I faint, to see
The place of thine abode," &c.

Before she began, she said,

"But when my voice is lost in death,
My soul shall praise him best."

When told she would be quite exhausted, her debility was too great to make any farther attempt, she replied, "I think I *can;* I will try;" and after pausing, (to our surprise,) proceeded with singing,

"Guide me, Oh thou great Jehovah," &c.

with part of that beautiful anthem,

"Beyond the glittering starry skies."

May 17. The Rev. Mr. Hogg, of Stonely, near Kimbolton, inquired the *ground* of her hope; when she replied, "The merits of Christ." What shall I pray for, my dear? said he. "That I may be supported, and have patience, if you please, Sir."

Aug. 2. During this month, she was greatly discouraged, lest she should not be a Christian. She said, "Why, mamma, were you not willing to part with me, when I was so *very happy?* I was then *rejoicing* in the Lord; I scarcely could contain myself for joy: perhaps my life is spared, to gratify you and my father; but you see it is a life of pain and sorrow." She would say sometimes, "I am afraid the Lord has forsaken me; pray for me, that I may be supported." She was greatly distressed lest all she had felt should be a delusion. "Do pray earnestly that I may be heavenly-minded. Oh, if Christ is not my friend when I pass through the dark valley, what must I do?" She was often reminded that the love of Christ did not change.

August 28. She said, "The worms will soon feed on this poor body."

October 18. She expressed a great desire to sing, which she had not been able to do a long time, observing, that although her pains were so very great, it might take off the sense of them for a little time. With much apparent pleasure she sang,

"Comelet us join our cheerful songs," &c.

and

"Beyond the glittering," &c.

She said, "*Haste, happy moment,* when I to heaven ascend."

October 20, Wednesday. Her

last few nights had been nearly sleepless. Her mamma remarked, it was very gloomy for her, when all the family were asleep, to lie awake so much. "Oh, no," she said, "*it is not gloomy* when I can *think*, but my pains were too great last night." Upon what subject was your attention fixed the night before, my dear? "I thought a great deal about Abraham offering up his son Isaac: *how his faith* was tried!" Well, my dear, I suppose it led you to think the Lord had laid this heavy affliction upon you, for the trial of *your faith* and patience? "Yes it did: I *do think it is so!*"

November 1. Begged her medical attendant might be sent for. When he left her, she inquired how long he thought she could live? When informed it was his opinion that she could not survive long, perhaps a few days only, she said, with great emphasis, "Pray, *do not deceive me!*" The information did not appear to excite any uneasiness, or the least apparent agitation: she afterwards remarked, "I must *die:* I must leave *you.*" It was remarked, she was going to live with more exalted society above. She said, "I think I can *sing:* I will try;" when, with a faultering voice, she sang,

"'Tis a point I long to know," &c.

and seemed to wish to proceed, had not the want of *breath* prevented her.

About ten o'clock on Sabbath morning, she begged me to read,

"Come ye sinners, poor & wretched," &c.

several other hymns were also read by her desire. The dear sufferer could speak but little during the day, but expressed herself as being very happy. When asked what her father should pray for, she replied, "*Evidences.*" You wish for a *bright* evidence, I suppose, my dear? "Yes," she said. The palpitation at the heart was very distressing to her, together with her extreme difficulty in breathing.

On Monday, whenever inquiry was made respecting the state of her mind, her answers indicated that she enjoyed *that peace* which passeth all understanding. Between one and two o'clock she sang,

"Come, we that love the Lord,
And let our joys be known;
Join in a song with sweet accord,
And thus surround the throne."

After a pause, she said, "*Peace* be unto you!" A friend observed, she was walking through the valley of the shadow of death: "*Yes,*" she replied, with sweet serenity in her countenance. About *half an hour* before she departed, I reminded her that she had often found comfort from those lines,

"Haste, my beloved, fetch my soul
Up to thy bless'd abode."

She added,

"*Fly,* for my spirit *longs* to see
My Saviour and my God."

With great difficulty she repeated,

"Come we that love the Lord," &c.

She once articulated, "Jesus;" and several times said, "Come! Come!" A friend observing her difficulty to speak, said, Do you mean, 'Come, Lord Jesus!' "Yes," she replied. The dear child *looked* most expressively on her weeping relatives; and gently said, "Good bye!" My dear, you are just leaving *us*, said her mother, and are going to glory; when she answered, "Yes!" and shortly after expired without a groan or struggle, at three o'clock P. M. November 2, aged twelve years and one month; being born at Bedford, October 4, 1806, and dying at Islington, November 2, 1818.

"One gentle sigh her fetters broke,
We scarce could say she's gone,
Before her willing spirit took
Its station near the throne."

On Lord's-day, November 8, the Rev. Mr. Yockney delivered a very affecting oration at the grave. She was interred in the New Bunhill Fields, Islington. On the following Sabbath Mr. Yockney preached an appropriate sermon, from Psalm xxiii. 4, selected by the deceased child, to a very numerous and deeply affected auditory.

Review.

Christian Forgiveness invariably connected with Reconciliation: or, an Examination of PETER's *Remarks on Christian Forgiveness, published in the Baptist Magazine for August*, 1818. *By* PAUL. Button and Son, 1818. 1s. 6d.

IN our Number for November appeared Remarks by AMATOR ÆQUI, upon PETER's Essay on Christian Forgiveness. Before that Number was printed, we received from PETER a long manuscript answer to *Paul*'s pamphlet, for insertion in the Magazine, which we do not think it right to admit, because what Paul has written is a separate publication, and therefore, if answered at all, ought to be answered in the same form.

PETER and PAUL appear to be equally impressed with the *importance and necessity of Christian forgiveness.* "Life or death," says PETER, "heaven or hell are attached to the exercise or the neglect of it. Though the pardoning love of God, through the Lord Jesus Christ, is the only *source* of a sinner's salvation, yet the forgiveness which we are required to exercise towards each other, is explicitly stated to be a *term* of that salvation. *If ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*" It is unnecessary to say, that PAUL maintains the same.

They also equally maintain, that *repentance, or at least a profession of repentance, is a necessary prerequisite to forgiveness.*

But they *differ* as to the *union between forgiveness and reconciliation*; —PETER being of opinion, that in some cases wherein *forgiveness* is a duty, *reconciliation* may be either impracticable, or unsafe; whilst PAUL maintains, that *forgiveness without reconciliation* is dead being alone; or rather, that forgiveness and reconciliation are synonymous; for he says, by way of remark upon PETER's definition:

"What is '*forgiveness?*' It is the '*remission* of the punishment due to the offence;' that is, one would suppose, restoring to the offender whatever he has lost, and removing whatever he has endured. If, after he is said to be forgiven, he suffers any disadvantage whatever, in consequence of his crime, is not the forgiveness, according to PETER's own definition, incomplete? is it not deficient both in extent and benevolence? In other words, too few and too explicit to be misunderstood or evaded, Is the whole punishment remitted, while any part of it is endured?" P. 40.

It seems, if we understand PAUL, that all which is required of a person who has injured another, however great the injury may be, (for he says, Page 43, that "the magnitude of the offence must be no obstacle,") is,

"To conciliate his offended brother, and to get into his favour and friendship, as formerly. For this purpose he is to go to his brother, and confess his fault, tell him he is sorry for having offended him, entreat his forgiveness, and assure him he is no longer his enemy, no longer at variance with him, no longer opposed to his character, or his circumstances, or his interest; but that he is perfectly reconciled to him, and that he takes pleasure in his honour and happiness." P. 19.

And that upon this acknowledgment the injured person is bound, as a term of salvation, to restore to the criminal his former familiar intercourse, friendship, and confidence; for, says PAUL, P. 40, "Is the whole punishment remitted while any part of it is endured?"

PAUL farther maintains, P. 46, that "*proof* of sincere repentance on the part of the offender is *not* necessary to the consistent exercise of Christian forgiveness."

"3. Because, to make proof of the sincerity of a profession of repentance necessary to the consistent exercise of Christian forgiveness, would be to require *a natural impossibility.*

"It is not in the power of one human being to give to another *any* proof of the

sincerity of *any* virtuous profession whatever; proof of this can be given to Omniscience only. He judges without the medium of signs; we through the medium of signs alone. But usual signs, which are those by which we judge, are not certain and infallible indications of right feeling and correct sentiment, because the same signs are not universally and exclusively connected with the same things. The sign may be seen, in consequence of having been surreptitiously assumed, where nothing like the thing signified exists; and, on the other hand, the thing may really exist, where, owing to the diffident and constitutional retirement of the individual, the sign is scarcely discernible. But, it will be asked,' Does not *conduct* prove the sincerity of a man's profession?' No; not at all. It is true, it has been admitted by the concurrent consent of ages, that 'actions speak louder than words;' and, indeed, their evidence may be supposed to be more decisive than that of words, inasmuch as a course of virtuous conduct must cost more self-denial and exertion, than fair words and fine speeches: still, however, they are only *signs*, and may, and will, be assumed, as well as words, provided the pretender who has an object to accomplish, thinks it worth such a price." P. 51.

We are afraid of devoting too much space to this article, and shall therefore study brevity.

1. We differ from both Peter and Paul as to *the making repentance a term of forgiveness*, being fully persuaded that it is our duty to forgive our enemies, whether they repent or not, and to exercise this forgiveness by loving them with a love of benevolence, and by praying for them; and also by doing them good, whenever we have an opportunity of doing it without infringing upon the rights of other and superior claimants. Thus our Lord prayed for his enemies, *Father, forgive them; for they know not what they do.* In this sense, the sun is not to go down upon our wrath. Opposed to this duty of forgiveness, which is universal and unconditional, are wrath, hatred, malice, and revenge. But,

2. There is a sense in which it is our duty not to forgive, either our debtors, or those who have injured us, and this by the universal consent of mankind. It would be highly improper, for instance, for a tradesman to cross out all the book debts which are owing to him; and it is his duty to prosecute a person who has broken into his house, or who has murdered one of his family, and also to sue a debtor who can pay but will not. But,

3. There are some cases in which it is our duty to forgive our debtors, and not to compel them by law to pay us. These cases exist, when such compulsion would flow from wrath, hatred, malice, and revenge, and would therefore be in opposition to that duty of universal and unconditional forgiveness, which is the term of salvation.

4. With respect to familiar intercourse, friendship, and confidence, the great bulk of offences from one friend to another are of such a kind, as scarcely to suspend them, much less to prevent their restoration; whilst there are some injuries of such a nature, that unless reasonable satisfaction is made, and the best proof given which the criminal can give of sincere repentance, a restoration of former intercourse and friendship, is not only impossible, but highly unjustifiable. Let us suppose a case. PAUL, we will say, has a servant named PERFIDUS. This servant has been a great pretender to religion, and has so insinuated himself into PAUL's good graces, that he has intrusted him with a considerable portion of his property. Suppose, farther, that PERFIDUS has betrayed his trust, and has robbed his master to a very large amount. Would it be wrong for PAUL to make a public example of such a man? Or rather, would it be the duty of PAUL, as a *term of salvation*, if PERFIDUS were to say, "I repent," immediately to restore him to his former situation, to intrust with him exactly the same sum of money as before, (if he had so much left,) and to repose the same degree of confidence in him? And yet if he did not, PERFIDUS might puzzle him with the same arguments which he uses against PETER, and might address him as follows:*

* In this address, the words in Italics are copied from PAUL's pamphlet, with the necessary change of persons, arising from their being here supposed to be addressed by PERFIDUS to PAUL.

"Brother Paul, *I confess my fault; I am sorry for having injured you; I entreat your forgiveness, and assure you that I am no longer your enemy, no longer opposed to your character, or your circumstances, or your interest; I am perfectly reconciled to you, and I take pleasure in your honour, and prosperity, and happiness. But reconciliation, to be perfect, must be* MUTUAL. *The desire of reconciliation may exist in my mind first, but it is not complete till both of us wish for it, and pursue such measures as will happily terminate in a reciprocal good understanding and cordial esteem. If it is my duty to ask not merely for forgiveness, but for reconciliation also, it must be your duty to receive me into former favour. If you were to deny this, it would follow, that your duty and mine would stand in* DIRECT OPPOSITION *to each other; that it would be my duty to* ASK *for what it would be your duty to* REFUSE; *my duty to* DO *what it would be your duty to* OPPOSE; *that I should do* WRONG *in soliciting what you would do* RIGHT *in withholding; that, in fact, you would be justifiable in* OPPOSING *me in the performance of an acknowledged duty. In short, if you have a right to refuse that reconciliation which I am required to seek, then is divine authority divided against itself, and a principle is admitted, on which the one half of mankind might be constantly employed in* HINDERING *the other half in the observance of the divine commands; and the harmony of those laws which assign us our respective and appropriate duties is exchanged for discord and contrariety."* (Pp. 19, 20.)

"I do not desire you not to prosecute me; for that is entirely out of the question; but I charge you at your peril to restore to me your former familiar intercourse; to repose in me your former confidence; and to intrust as much money with me as you did before. I will prove this to be your duty. I have injured you, it is true: but I say that I repent; and therefore it is your duty to forgive me. *What is* FORGIVENESS? *Is it not the* REMISSION *of the punishment due to the offence. If, then, after I am said to be forgiven, I suffer any disadvantage whatever, in consequence of my crime, is not the forgiveness incomplete? Is it not deficient both in extent and benevolence? In other words, too few and too explicit to be misunderstood or evaded, Is the whole punishment remitted while any part of it is endured?"* (P. 40.)

"If you only forgive me, and refuse what I farther require, it will prove that, in your estimation, reconciliation is not necessary to forgiveness. This erroneous opinion may console you under your defectiveness in the exercise of that important grace. It is granted that this use is lawful and just, provided the premises are correct, that is, provided not only that 'forgiveness and reconciliation are distinct graces,' but that the latter is not necessary to the former. *But query, will not this consolatory use cast a suspicion on the premises, in the estimation of the most conscientious Christians, who are best acquainted with the deceitfulness of the heart, and the various impostures which we are constantly in danger of practising upon ourselves? Is the principle which admits such an application to be received without being very closely examined? Does it not seem to operate in a wrong direction? Is it not calculated,* my dear brother PAUL, *to cherish, rather than to suppress, your vanity and conceitedness? Are you not more likely to* FLATTER *yourself that you have* DONE *your duty, when you have* NOT, *than to* DISTRESS *yourself with the idea that you have* NOT *done it, when you really* HAVE? *Rather than silence your fears, perhaps just and salutary fears, that you have not done your duty in the article of Christian forgiveness, would it not be much better to exercise that 'perfect love,' which to forgiveness would add reconciliation, and thus 'cast out fear?'"* (Pp. 13, 14.)

"Perhaps, my dear brother, you are afraid of intrusting your property with me again. But in the scripture examples of forgiveness, *there is no hint about the imprudence, no anticipation of the danger, of renewing former friendly intercourse; no horrors at the sight of the pit into which we have fallen. But, by the way, with all your care and prudence, this is not the safest plan, if a very sensible author is right.* If I am still your enemy, *it is better to* RECONCILE *me than to* CONQUER *me;* VICTORY *may deprive me of the* POWER *to hurt for the present, but* RECONCILIATION *will disarm me even of my* WILL *to hurt."* (Pp. 33, 34.)

"You may farther object, that you cannot intrust me with your property again. I reply, You could if you would. *Almost every person knows what he* COULD NOT DO IF HE WOULD. (P. 6.) *Then the impossibility is most decidedly* MORAL. *But does moral impossibility release from obligation? Or, is it an apology for the neglect of duty? Or, is it any excuse for its partial performance? The alleged impossibility, therefore, disappears; it has no existence; it is merely ideal."* (P. 12.)

"Do you require proof that my repentance is sincere? If you do, permit me to inform you that PROOF *of sincere repentance is* NOT *necessary to the consist-*

ent exercise of Christian forgiveness? (P. 16.)

"*To make proof of the sincerity of a profession of repentance necessary to the consistent exercise of Christian forgiveness* WOULD LOWER THE STANDARD OF OBLIGATION TO THE DUTY ITSELF; *it would* ENDANGER THE SAFETY OF A DIVINE RULE; *and it would be to require* A NATURAL IMPOSSIBILITY. (P. 49.)

"*It is not in the power of one human being to give to another* ANY *proof of the sincerity of* ANY *virtuous profession whatever; proof of this can be given to Omniscience only. He judges without the medium of signs; we through the medium of signs alone. But usual signs which are those by which we judge, are not certain and infallible indications of right feeling and correct sentiment, because the same signs are not universally and exclusively connected with the same things. The sign may be seen, in consequence of having been surreptitiously assumed, where nothing like the thing signified exists; and, on the other hand, the thing may really exist, where, owing to the diffidence and constitutional retirement of the individual, the sign is scarcely discernible.*" (P. 50.)

"*Many a sleepless night, and many an agonizing sigh—'Oh! that I had not done it!' witness to myself my sincere contrition.*" (P. 48.)

"But you want something more than words. You wish me, by means of a constant course of self-denial, to make some partial restitution. I do not like to listen to this; and therefore I say, CONDUCT *does not at all prove the sincerity of a man's profession. It is true, it has been admitted by the concurrent consent of ages, that 'actions speak louder than words;' and indeed their evidence may be supposed to be more decisive than that of words, inasmuch as a course of virtuous conduct must cost more self-denial and exertion than fair words and fine speeches; still, however, they are only* SIGNS, *and may, and will, be assumed, as well as words, provided the pretender who has an object to accomplish, thinks it worth such a price.*" (Pp. 50, 51.)

"In short, words prove nothing, and actions prove nothing: you have no right, therefore, to require any proof of my sincerity. And yet you are bound to repose exactly the same confidence in me as before, which you can do if you will; and if you do not do this, your forgiveness will be only the name, and your eternal welfare will be endangered, Q. E. D."

We must now leave PAUL to answer PERFIDUS as well as he can; —only reminding him, that Repentance without Restitution, or without endeavouring, by the exercise of self-denial, and by every other lawful means, to make it, is of no value; in proof of which we advise him to read Treatises on Repentance by our best divines;* and that, to use the words of Boston, the forgiveness of those who have injured us "does not extend to a love of complacency and delight in them, in whom there appears no ground for that, either as men or as Christians. Psalm xxvi. 4. *I have not sat with vain persons*, says David; *neither will I go in with dissemblers.*" Body of Divinity, Vol. III. P. 559.

Friendship, and confidence, and familiar intercourse, out of a person's own domestic circle, are discretionary; they ought to be dealt out by him in proportion to the time which he can conveniently appropriate to them, and to what he deems to be the merit of the claimants; and they may and ought to be resumed, when the possessors of them have forfeited their claim.

Nautical Essays, &c.; with Reflections on the Battle of Trafalgar and other Events. By the Author of the Retrospect, &c. &c. 12mo.

A VERY lively entertaining book,

* *Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.* Matt. v. 23, 24. The following is Dr. Doddridge's note on these words: "It is observable that Philo, (de Sacrif. pag. 844,) explaining the law of the trespass-offering, tells us, 'That when a man had injured his brother, and repenting of his fault voluntarily acknowledged it, (in which case both *restitution* and *sacrifice* were required,) he was first to *make restitution*, and then to come into the temple, *presenting his sacrifice*, and asking pardon.' This is a very just and natural account of the matter, and adds a great illustration to this text: especially when it is considered, that our Lord supposes in this case, not a trespass-offering, but a voluntary gift presented before the altar; and yet declares, that *this will not be accepted, while there is a consciousness of having wronged a brother, and not made him reparation.*"

which we hope will be extensively read by seamen; and by many also, whom the author denominates, "Non-nautical Christians on shore."

The subjects are,

"The new-launched Ship—The little Boat—The Fleet sailing out of Port—The Press-Gang—The Convoy at Sea—The good Commodore—The River Stream—Navigating the Ship—Taking Advantage of Wind and Tide—The fair-weather and fresh-water Sailors—The Prodigal Son—The Smuggler—The shipwrecked Mariner—The Storm—The middle Watch—The Anchor—The Voyage well ended—The unexpected happy Meeting—Man's Spiritual Insensibility—The Christian-Soldier—Reflections on the Battle of Trafalgar—The Barbarisms of War."

With these titles there are twenty-two papers, in each of which the pious author seems to aim at the spiritual improvement of all his readers.

The particulars connected with the battle of Trafalgar, which the author gives as an eye-witness, are highly interesting. Perhaps it would have been better if he had kept the continuity of the narrative unbroken, and reserved all his reflections for the close of the paper. The reader is impatient to hear all he can hear respecting that great battle; and does not like to be interrupted by remarks, however important: nor indeed is he properly prepared to feel the weight of the very serious observations of the author till the battle is over.

Family Union: a Sermon delivered at the Sabbath Evening Lecture, Union-street, Southwark, January 4, 1818. By James Churchill.

THE sentiments of this sermon are evangelical, and the spirit which it breathes is worthy of a Christian preacher.

In the introduction, the writer observes,

"There are several unions which it appears highly desirable to strengthen; such as union between church-members—union between members and the general congregation—union between deacons and managers—union between pastors and their flocks—union between ministers—union between churches—union *to* churches—union to Christ—and family union."

We most cordially agree with the author when he says, P. 24,

"It would not be amiss if each youth were, once a week, to make it a conscientious point to ask, *In what way can I best promote the comfort of my parents?*"

In the last page, when speaking of Jacob, the author says, "He sees his own salvation near; *tells God* he was waiting for it," &c. Query. Should we not be careful, at all times, and especially in our addresses to the young, to use greater solemnity of style in whatever relates to the great Eternal, or the intercourse of the holy patriarchs with *Him?*

The Conversion of the World; or, the Claims of Six Hundred Millions of Heathen, and the Ability and Duty of the Churches respecting them. By the Rev. Gordon Hall and Samuel Newell, American Missionaries at Bombay. Published by the American Board of Commissioners for Foreign Missions; revised and corrected, with additional Notes and an Appendix, by a Friend of Missions in London.

A STINGING, stirring pamphlet, which will do more good than many a fashionable quarto. In ninety-two small pages, containing facts, speculations, exhortations, and directions, condensed with great ingenuity, the reader, after spending only eighteen pence, will find himself amply rewarded. He will scarcely forbear exclaiming, "This is a Missionary Panorama; these are missionaries indeed, worthy of the name; what can I do? How shall I contribute to promote that desirable consummation which the scriptures exhibit to my view?"

"Let the population of the globe be computed at eight hundred millions.

Asia	500 millions,
Africa	90 ditto,
Europe	180 ditto,
America	30 ditto,
	800 ditto.

"The Christian population will stand as follows:

Asia	2 millions,
Africa	3 ditto,
Europe	177 ditto,
America ..	18 ditto.
	200 ditto.

"This amount, deducted from the whole population of the earth, leaves us six hundred millions of the human race to whom Christ has not yet been preached!" Pp. 14, 15.

Without pledging ourselves to the correctness of every statement of fact, much less to every speculation, in this little work, we most earnestly recommend the perusal of it to all our readers.

Foreign and Domestic Intelligence.

MORAVIAN MISSION.

Our brethren, the Moravians, have just published the 82d number of their periodical accounts. From Hopedale settlement, on the coast of Labrador, in a letter dated Aug. 10, 1818, the missionaries express their gratitude to God for the safe arrival of the "Jemima," the society's ship; also, for the deliverance of several missionaries and their children from the danger of shipwreck off Cuxhaven. They say, "The word of the cross, and the atonement made for sin, by the suffering and death of Jesus, has been the subject of our daily worship, and its power was manifest among us. We have seen many instances of the faithful leading of the Holy Spirit, and of his work in the hearts of the Esquimaux, particularly in the return of many to the good Shepherd from whom they had strayed." They also acknowledged the gift of copies of the Acts of the Apostles in the Esquimaux language, with fervent gratitude, from the Bible Society. From the settlement at *Nain* we find that they are about to form a fourth establishment at Kangerluksoak. They have sent the epistles, and the three first chapters of the Revelation in the Esquimaux language, requesting the Bible Society to print them. From Okkak, the other settlement, they say, "The distribution of the Acts of the Apostles among those who can read, excited great thankfulness towards their noble benefactors." Of this last settlement they say, "During the last winter 17 persons were added to the candidates for baptism; 14 adults and 7 children were baptized; and 4 persons became communicants. There were 237 Esquimaux dwelling on our premises, 178 of whom are members of the congregation. Thus our dear brethren will perceive, that the Lord's blessing continues to attend our poor and defective congregation at Okkak."

Our readers may expect further accounts of the other Moravian settlements in Greenland, &c. &c. in future numbers.

BIBLE ADMONITION SOCIETY.

It gives us very great pleasure to inform our readers, that a Society is about to be formed bearing this name; that a provisional Committee has been already appointed, meeting at Mr. Page's, 62, Blackfriars'-road; and that a very simple, cheap, and easy plan has been commenced of effecting their purpose, by printing some of the most striking, impressive, and alarming sentences of SCRIPTURE, on a large type, on sheets of paper, with a view to their being posted up in schools, warehouses, manufactories, workshops, dwelling-houses, thoroughfares, &c. &c. to serve as continual mementoes to all, especially to the thoughtless, unawakened, profane, dissipated, and abandoned of mankind. Farther particulars may be seen in their "Address to all the Friends of Religion and Morality, of the good Order of Society, and of the human Race;" in which the great utility and importance of such an undertaking are strikingly exhibited.

ORDINATION.

OXFORD.

Wednesday, October 7, 1818, the Rev. Jenkin Thomas was ordained at Oxford as co-pastor with the Rev. James Hinton, over the Baptist church in that city. The Rev. J. Kershaw of Abingdon, commenced the services by reading the scriptures and prayer. The Rev. James Bicheno delivered a very judicious dissertation on the history and principles of the Protestant dissenters. Mr. Bartlett,

he senior deacon, gave a pleasing account of the prosperity of the church for more than thirty years past, under the ministry of Mr. Hinton; and stated that the enlarged field of usefulness afforded ample room for the labours of both their pastors. The church attested their unanimous choice of Mr. Thomas by holding up the right hand; and the newly chosen pastor delivered a confession of faith, which was clear, concise, and highly satisfactory. Mr. Hinton offered up the ordination prayer, accompanied with imposition of hands. Dr. Ryland addressed to Mr. Thomas an excellent and affectionate charge, from 1 Timothy i. 2, "Unto Timothy, my own son in the faith: grace, mercy, and peace, from God our Father, and Jesus Christ our Lord." Rev. T. Coles of Bourton, addressed the church and congregation in a very appropriate discourse, from 1 Cor. xvi. 10, "Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do." The Rev. T. Burkit concluded the service with prayer.

In the evening the Rev. W. Fletcher prayed, and the Rev. W. Harris of Wallingford, delivered a very interesting discourse from 1 Thess. v. 25, "Brethren, pray for us." Thus closed a day of sacred gratitude for the past, and lively hope of the future prosperity of Zion.

ASSOCIATION.

HANTS AND WILTS.

The churches of the Hants and Wilts Society in aid of the Baptist Mission, held their final association for 1818, Oct. 7, at White's-row, Portsea. After an early meeting for prayer, Mr. Russell preached on "*Gentleness,*" *as a fruit of the Spirit,* from Gal. v. 22; and in the evening, Mr. Saffery from Luke vii. 1—10. Mr. Millard preached the preceding evening. The devotional parts of the services were conducted by Messrs. Miall, Tilly, Clay, Shoveller, Dyer, Saffery, Hawkins, and Millard. The afternoon was occupied in the discussion of a practical question, and about the affairs of the Mission; to promote which, public meetings were held also on the Thursday and Friday evenings, at Meeting-house-alley and at White's-row. The subscriptions and collections received by the Treasurer of this Assistant Society, amount for the past year to £354 2s. 5½d.

The next meeting of this Association is to be at Poole, on Wednesday in the Easter week, 1819. Messrs. Saffery and Flint are expected to preach on that day; and Mr. Hawkins on the preceding evening.

NOTICES.

We are requested by the deacons of the church at Reading, to inform our readers, that Mr. Dyer has resigned his office as pastor, in consequence of having accepted (in connexion with Dr. Ryland) the office of Secretary to the Baptist Missionary Society.

ACADEMICAL INSTITUTION *AT STEPNEY.*

On Tuesday the 12th instant, the Annual Meeting of the Subscribers and Friends to this Institution, will be held at the King's Head Tavern, in the Poultry, London, when the Report of the Committee will be read, and officers chosen for the ensuing year. Chair to be taken at six o'clock in the evening, precisely.

Thomas Thomas, Secretary.

Poetry.

REFLECTIONS *ON THE CLOSE OF THE YEAR.*

Behold! another year is gone:
How swift the wheels of nature move;
Their steady course unerring run,
Guided by sovereign power and love!

The stream of time glides swift away;
Its course doth to the ocean tend,
As days and months and years decay:
Alas! how soon this stream will end.

Swift as an eagle cuts its way,
And, hastening through the trackless air,
Flies swiftly down to seize its prey;
So swift my flying years appear.

Oh! solemn thought, and yet how true;
How soon my fleeting years are gone!
How quickly must I bid adieu
To all things here below the sun!

The voice which bid the earth go round,
And on its axis gently turn,
Will soon command (with awful sound)
The element of fire to burn.

But there's a rest remains above
For all the children of our God;
For all the objects of his love,
The purchase of the Saviour's blood.

Oh! may I feel the cleansing stream
Of that dear fountain open'd wide;
Which flows incessantly from him,
Who on the mount of Calv'ry dy'd.

Then when my flying years shall end,
And time and nature sink and die,
I shall with all his saints ascend
To those fair mansions in the sky.

W. R.

Irish Chronicle.

The Committee of the Baptist Irish Society, under whose direction this Monthly "Chronicle" will be published, indulge the hope that their letters of correspondence with the Sister Kingdom will constantly furnish a supply of gratifying intelligence.

THE Secretary has received some very interesting documents from Mr. D'Arcy Sirr, respecting the "Irish Society for promoting the education of the native Irish through the medium of their own language." The Committee is composed of 21 gentlemen of the established church. The objects are specified in the title, and explained in the rules, viz. "That the exclusive objects of this Society be to instruct the native Irish, who still use their vernacular language, how to employ it as a means for obtaining an accurate knowledge of English; and for this end, as also for their moral amelioration, to distribute among them the Irish Version of the Scriptures by Archbishop Daniel and Bishop Bedell, the Irish Prayer Book, where acceptable, and such other works as may be necessary for school books, disclaiming, at the same time, all intentions of making the Irish language a vehicle for the communication of useful knowledge."

This Society have also performed an important and acceptable service in publishing "A brief Sketch of various Attempts which have been made to diffuse a Knowledge of the Holy Scriptures, through the Medium of the IRISH LANGUAGE." Printed in Dublin, 1818. The history of these attempts, from the reign of Elizabeth till the reign of Anne, 1711, is very interesting; and the consideration of all these exertions having been rendered abortive by English prejudices, and ceasing for more than a century, till revived by the Baptist Society in 1814, is deeply affecting. This publication speaks most respectfully of Mr. C. Anderson's "*Memorial on Behalf of the Native Irish*," and most triumphantly answers all the objections which have been urged against teaching that language; and confirms all the statements which have been made by the Baptist Society, as to the *number* of persons who are incapable of receiving moral and religious instruction through any other medium. The "Appendix" contains many original documents, of "Acts of Parliament," "Resolutions of Convocations," &c. &c. To give some idea of the spirit which pervades this excellent pamphlet, the last two pages are copied, viz. "If, then, Richardson* appealed to the evidence of the two preceding centuries against this objection [to teach the Irish language] we may unfortunately appeal to the testimony afforded by an additional century which has elapsed since his time. Melancholy and frightful is it to reflect, how many, during that period, have been left awfully ignorant of what most materially concerned their immortal souls. Let then the experience of upwards of three centuries shew us how little we should rely on the gradual increase of the English language, to supersede the present necessity of imparting the rules of faith in a language that is understood. But even admitting the possibility that, in consequence of an extended education, and a free intercourse through all parts of the country, the increased knowledge of English must take place in future with more rapidity than heretofore, and must thus, in the end, completely succeed in eradicating Irish; still, however, a whole generation, at least, must perish before such a complete revolution can be effected. And how many in that time must be born, and live, and die, without having an opportunity of reading the scriptures, if we depend solely upon their knowledge of English to afford that opportunity!

"Surely, then, no one ought to question the propriety of making Irish the medium of moral and religious instruction, wherever that language is the language of the cabin.

"Though the attempt may not be free from every objection which ingenuity can devise, it cannot, however, be considered unfair to throw the *onus* back on objectors, and to ask them, whether indolence, and apathy, and a sitting still

* Author of a pamplet, published in London in 1712, entitled "History of the Attempts that have been made to convert the Natives of Ireland," &c.

till schemes are proposed against which nothing can be urged, may not in themselves be open to objections? Recollect that old age is advancing, and some, (awful consideration!) perishing for lack of knowledge. Even now the brink of the precipice is crowded, the waves of time are silently eating away its base, the slip is continually falling in, and multitudes, even while we are deliberating on the expediency of giving them this instruction, are constantly dropping into eternity." Pp. 141—143.

The following is a copy of the letter addressed to the Secretary, which accompanied the above communications.

"*Dublin Castle, Oct.* 16, 1818.

"MY DEAR SIR,

"I beg leave to present your Committee with the documents of the Irish* Society. Although our respective institutions belong to different Christian communities, I trust that neither will ever want the friendly offices of the other. So far as we respectively promote the enlargement of the Redeemer's kingdom, I trust we may meet with support, and no further. May I beg you will send me in return a perfect set of your reports, and believe me, dear Sir,

Yours very truly,

JOSEPH D'ARCY SIRR."

Extracts from the Journal of the Rev. Isaac M'Carthy, from Sept. 22, 1818.

"On Lord's-day, the 20th instant, I preached at Rahue, and had an unusual congregation. The state of the school there is most pleasing. At the examination there were about 80 children present; 24 of whom repeated from five to nine chapters each in the New Testament. When one of them came to Mark i. 30, 31, I desired the children to find that chapter. I said to the child, 'Into whose house did Jesus enter?'—'Peter's.' 'Did he do any thing marvellous while there?'—'He touched his wife's mother by the hand and the fever left her.' The children on getting home told their parents of the great power of our blessed Lord; how he only touched the woman and the fever was cured; and that St. Peter was a married man, and a good husband, for he kept his wife's mother in the house though sick of a fever. This astonished the Roman Catholics; for they are taught that St. Peter never had a wife, and that it would have been wicked had he been married. Spent the week in village preaching till I arrived at Farbane, where I preached on Lord's-day, the 21st instant, administered the Lord's Supper to the church, and was as usual well attended. The next day I inspected the school, and found 95 children present. Ten of them repeated four chapters each; and all of them gave me great satisfaction.

"I am almost certain that if our English friends could have been present to hear the poor little Irish children, clothed in rags, boldly repeating the scriptures, where they now give *one pound* to the support of the Society, they would then give *five*. I wish about twenty of these children could be present at the next meeting at the London Tavern, to repeat their chapters before the gentry of the great metropolis, clothed in their ragged garments! I am of opinion it would have a more powerful influence upon them than the most powerful speeches made by the most learned orators! In the evening I preached in the house of Mr. English, the man mentioned in your Reports, who after his conversion pulled down his still-house, in which he had made illicit whiskey. The place was filled with hearers: the whole family are walking in the fear of the Lord, and in the comforts of the Holy Spirit. The next day I preached at Creggan, and formed a school there, at one moiety, eight pounds per annum. Mrs. H. is to teach it; she is a truly good woman, and very competent. The place is situated in an island, in the centre of a large bog, where about 300 persons reside, so poor that they could not procure education, so that there was no school in the village.

"Tuesday, I preached at Ballycumber, about eight miles from Creggan: the people crowded the house, and the door and windows.

"Wednesday, proceeded to Athlone. Brother Dunlop is much esteemed, and his preaching well attended.

"October 1. I commenced my long-intended journey to the province of Connaught. On Lord's-day, the 4th

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* To give some idea of the revolution produced in the minds of Irish gentlemen within the last four years, on the subject of teaching the Irish language, the following extract is given of a letter to the Secretary, dated S. Aug. 15, 1814.

"M'I——h is here. He highly disapproves of Mr. Anderson's IRISH scheme, and says, he endeavoured to dissuade him from it from the fullest conviction of its unsuitableness, but in vain. He also says, Mr. A. judges erroneously by drawing deductions from the success which followed that plan in the Highlands, when this kingdom does not present a similar case." Yours, &c.

A. B.

instant, I preached at Sligo, and on the same day rode to Eskey, about twenty miles distant. The next day to Ballina, about ten miles farther; had a pleasant interview with brother Wilson, and preached in the evening: a repectable congregation attended. During this and the next day we were unremittingly employed in examining the schools on the south coast. One of the schools is kept in the Roman Catholic chapel. The Rev. father F. came to see what we were about. He asked me several times before the children, and some of his parishoners, if I could *bless* myself? adding, that if I could not, I was not a Christian. I asked him, 'if he believed the scriptures to be the word of God?' He replied, 'Yes.' I then asked, 'Whether he believed them to be a sufficient rule for our faith and conduct?' He said, 'Yes.' I then replied, 'If you will produce me one text of scripture, either in the Old or New Testament, to prove that either the prophets or apostles blessed themselves, by signing themselves with the sign of the cross on their faces, or any part of their body, I will this moment read my recantation, and become a convert to your opinions.' The parishoners present were much astonished to see his Reverence put to perfect silence.

"On Friday we returned to Ballina, and on Saturday went to the place called the Mountain River, (called in your Report the Ox Mountain.) You can scarcely form an idea of the difficulty of travelling in some parts of Ireland. I had to ride this evening nearly a mile through a river, and the rest of the way through swampy fields, and arrived about eight o'clock at the place, accompanied by R. M. The poor people were waiting my arrival, and crowded into the cabin without invitation. The next morning I preached at ten o'clock; and at two at Eskey, from Matthew, xvi. 8: *I say unto thee, thou art Peter, and upon this rock I will build my church.* The principal part of my congregation were Catholics, many of whom are beginning to see the errors of Popery. All present heard with the greatest attention while I shewed them, '1. What foundation the church was built upon. 2. The nature of the spiritual edifice. 3. Its everlasting security.' One person in the congregation, after the sermon, said, he thought it was a favourable opportunity to get an explanation of the text in Matthew's Gospel, *Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing.* I promised to preach from it the next Tuesday evening, and further informed them I purposed preaching at the Mountain River in the evening of that day, from their favourite text, James xiii. 13, *Is any among you afflicted, let him pray,* &c. This excited the curiosity of some to attend; others came, desirous to be instructed, and flocked to my lonely sanctuary, situate almost in the centre of a large bog. It was most delightful to see with what apparent avidity the poor creatures received the word. *The harvest truly is plenteous, but the labourers are few. Pray ye, therefore,* &c.

"Tuesday, the 13th.—Brother Wilson, R. M. and I, proceeded to Eskey, where, according to my promise, I preached from Matthew v. 25, 26. *Agree with thine adversary quickly,* &c. &c. This is one of the passages from which the priests attempt with confidence to prove *Purgatory.* After giving them the literal meaning of the text, I showed them that the passage proved, that if they were cast into prison they must pay all the debt *themselves;* and hence it was evident that neither the prayers of the priests, nor of their friends, could open the prison doors: for the word of God cannot be broken. I dwelt on the pronoun '*thou,*' in the text, shewing them that it could not be effected by *proxy.* What affected them most was my proving to them, that such persons should have no interest in the Saviour's blood, for they must themselves pay the *uttermost farthing:* and seeing they are but *finite* creatures, their most exquisite sufferings could never satisfy Divine justice, and therefore the debt could never be paid by them, for it was said *till thou hast paid* the uttermost farthing. I further observed, that in human proceedings the sufferings of a prisoner make no part of the payment of his debt; therefore to be a debtor to Divine justice, without the righteousness of the Saviour being imputed to us, would expose us to the vengeance of eternal fire: for our Lord had said, *He that believeth not shall be damned.* This sermon caused a wonderful spirit of inquiry among both Roman Catholics and Protestants; I believe it will be remembered by many. Even while we were at dinner at the public house, we heard the father of the innkeeper, a Catholic, telling the people that salvation is in Christ alone. On Wednesday we proceeded to Sligo, inspecting the schools on the way. In this way, and in preaching, we were employed the remainder of the week. It was very pleasing to hear the children repeat the chapters which they had committed to memory, and the answers which they gave to our questions.

"Lord's-day, 18th.—I preached at Coloony morning and evening, and at

Templehouse in the afternoon. The people flocked to hear the gospel, notwithstanding much opposition. O that I had a voice like a trumpet, to preach the free salvation of the gospel to every creature throughout this benighted land! *but I am less than the least of all saints.* We want labourers, men of talent, with plenty of holy fire. I have conversed with several Roman Catholics, that have been lately made acquainted with the gospel, who could give me a reason of the hope that was in them, with meekness and fear. *Glory to God in the highest!* It is exhilarating to hear of the conversion of the heathen, but more so of those of our own nation, whose superstitious principles are as preposterous and dangerous as in those countries where the Redeemer's name is not known."

The visit of Messrs. Wilson and M'Carthy to *St. Patrick's Purgatory at Lough Derrig*, in Donnegal, will appear in the next Chronicle.

Extract from the Journal of R. M. a reader of the Irish Testament.

"November 6. I had a long conversation with a man who is a hackler of flax. He informed me that his priest had warned him not to be familiar with me: to which he had replied, that he thought there could be no harm in hearing the word of God read, as it was written for our learning. On another day, when the priest came to the hackler's place to hear confession, some one told the priest that the hackler thought more of the Baptist persuasion than of the Roman. The priest called the hackler to his trial immediately. 'I am informed,' said the priest, 'that you go to Mountain River, to the preaching; and why did you not tell me of it in your confession?' 'Sir,' said the hackler, 'I am to mention nothing in my confession but what I consider sinful.' 'O,' said the priest, 'we cannot allow any of our congregation to go and hear them!' The man replied, 'I am sure it can be no sin to hear the word of God in any place; and if it were, why should you stand in the street of Ballina to hear it yourself? Did you hear any thing wrong on the subject?' When the priest said he did not, the man answered, 'Then why should not I hear it?' 'Hold your peace,' said the priest, 'and say no more about it!' I attempted to convince him how improperly some of them acted in going to confession. 'Oh,' said he, 'many of us should leave them, but we are ashamed to be cried out of the country.' The spirit of opposition is dying away in a great measure, and the spirit of inquiry reviving."

The following Letter, addressed to the Committee, has been received from some Gentleman belonging to Mr. Keen's Congregation, dated Newry, Nov. 21, 1818.

"In the name and on the behalf of the church here, we, with grateful hearts, return you our sincere thanks for your great kindness in condescending to continue Mr. Keen amongst us for another year: we deem it a peculiar blessing from heaven. He has laboured faithfully in this place during the past year, and although the fruits are not so abundant as we could desire, yet we believe there are some fruits; and though our beginning is but small, we fondly hope it may please the Lord that our latter end shall greatly increase; for truly the harvest is great here, but the labourers are few, as the gospel is not preached in this town, (containing about 14,000 inhabitants,) except in a small congregation of Seceders. Mr. Keen preaches the gospel in a clear and concise manner, and *with much earnestness*, and is numerously attended in the evenings, although we regret that only a small number, as yet, attend the mid-day sermon: still we hope there will be an increase of regular hearers, and that good will be done by his labours in this place, for he is in truth a faithful labourer in his Master's cause: however, all depends on the Divine blessing, and blessed be the Lord, we have his sure promise that his word will not return unto him void, but *will* accomplish that whereunto he sent it.

"The children of the poor will reap much benefit, we trust, from the Sunday school which Mr. Keen has established here; it is well attended, and the children are making good progress: such an institution was much needed in this town.

"We earnestly pray that all your exertions for the spread of the gospel, and the instruction of the ignorant in this country, and elsewhere, may be blessed by the Lord with great success, and that you may receive an ample reward from the Lord Jesus Christ at his appearing in his kingdom.

"We remain, your much obliged servants,

GEORGE MILLER,
ANDREW BRODIE."

THE Subscriptions of the Ladies' Auxiliary Society at *Hammersmith*, were printed by mistake in the Fourth Report, for the general purposes of the Society, instead of Subscriptions for the Irish Schools and Scriptures, for which they were presented.

Missionary Herald.

CONTAINING

INTELLIGENCE, AT LARGE, OF THE PROCEEDINGS AND OPERATIONS

OF

THE BAPTIST MISSIONARY SOCIETY;

AND RECORDING

THE PRINCIPAL TRANSACTIONS OF OTHER SIMILAR INSTITUTIONS.

BAPTIST MISSION.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated Serampore, the 11th of April, 1818.

I WISH I could possibly find leisure to communicate to you all the good things which are taking place in this country. Brethren Adam and Sutton, with sister Sutton, are safely arrived, and will soon proceed: brother Adam to Surat, and brother Sutton to Orissa, (I believe to the town of Cuttack, which is the capital of the province, and by far the most eligible station for a mission.) About a month ago, brother Ward took a journey to Chittagong, to see the brethren there; who, by the death of De Bruyn, (who, you will before this have heard, was murdered by his interpreter,) were left as sheep without a shepherd: he appears to be greatly delighted with them. The whole number baptized there of the Mug nation (or Arakaners,) is ninety; all of them now living. Of these brother Ward has baptized eighteen, since he has been there; and has appointed readers from among themselves; brother Peacock is gone thither to superintend them. De Bruyn laboured among them, loved them, and as it were laid them in his bosom. They speak a dialect of the Burman language. Indeed they were formerly Burman subjects, but the year I arrived in India, they fled from the tyranny of the Burman Government to take refuge among the English, and Government assigned them the whole of the country south of Chittagong, for about 100 miles, to Ramoo, the frontier town.

Brother Carapiet Aratoon came here some months ago, and after staying a little time, expressed a wish to go by land to Surat, a journey scarcely thought practicable; his intention was to preach, and distribute the word of God all the way. We encouraged the undertaking, and furnished him with books, &c. for the journey. We received letters from him till he got to Allahabad, but had not for a long time heard of him, when I received a letter last week from General D. informing me that he was in his camp at Toda, near Ooduyapoora. The General had treated him very kindly, and asked him to breakfast and dinner with him. An escort of Sepoys was proceeding to Kato, the next stage, from which another would proceed to Rampoora. The General kindly furnished him with provision, and put him under the protection of the escort. He gave him a letter of introduction to Zalem Sing, Governor of Kato; and another to Brigadier-General Sir John Malcolm, by whose camp he would pass, in all probability. Sir John Malcolm is personally acquainted with us, as was General D.: this secured their good will. Carapiet was within a month's journey of Surat. About the time he left us, the army took the field to oblige the native powers, (Scindia in particular,) to unite with us in suppressing a number of predatory hordes, who for some years past have plundered the frontiers to a great amount, and committed most horrid cruelties. These people, after plundering our possessions, fled with their booty to the countries of the native princes, who, for a share of the plunder, protected them; the war was commenced to prevent this protection. Carapiet had, therefore, to go through the seat of war, and to run the risk of these plundering parties. Indeed General D. observed, that had not an

escort been going in that direction, he could not have proceeded, as the whole country is infested with bands of robbers, who seize upon all travellers. Thus mercy has prevailed on our brother's behalf.

Letter from Messrs. Lawson, Eustace Carey, Yates, and Penney, to the Committee, dated Calcutta, April 17, 1818.

Dear and respected Brethren,

We lately intimated to you our intention of transmitting to you, at suitable intervals, a short memorial of our circumstances and engagements as your missionaries in this city. We now, therefore, enter on the pleasing task, and do it with the greater cheerfulness, from the conviction we have, that your hearts are deeply interested in whatever is connected with the welfare and success of missionary work.

From the shortness of the period in which we have been unitedly engaged in this work, an extended or very important account cannot be anticipated; yet, considering this, our efforts have been successful to as great an extent as could be reasonably expected. We are aware of the difficulty of conveying to you a clear and exact idea of the state of things as they exist in this country, as the inconstancy and levity of the native character are such as seldom to warrant those conclusions which might otherwise be drawn from certain pleasing appearances. We wish not, on the one hand, so to represent things as to excite hopes which might never be realized; or, on the other hand, so to under-rate the present aspect of things, as to suppress the joy and gratitude of those who are anxiously concerned for the salvation of the heathen. Without any affectation of modesty, we do think it a delicate thing for persons to write at all about their own personal engagements, therefore, if we should ever communicate any thing irrelevant to our work as missionaries, we trust your wisdom will never suffer it to appear in public; and for whatever accounts we may give concerning our missionary employments, if they are correct, we hope the obligations resulting from our relation to you, will serve as a sufficient apology.

Respecting the chapel in Lall Bazar, we think the congregation is upon the increase. A considerable number of strangers have lately attended; among whom we have with pleasure observed many American gentlemen, and, through their politeness, we have an easy communication with our friends at Boston, Salem, New York, and Philadelphia. A brother from Serampore preaches in the morning, and one of us in the evening. In the last three months, four have been received, four restored, and one excluded. This latter is a case of a peculiarly painful nature. It is that of a young man who was educated in the Benevolent Institution, and who, about two years ago, made a creditable profession of religion, and was, with much approbation, received into our fellowship. Until very lately he had conducted himself with much regularity and consistency; but we have to lament over him now as a distressing instance of human inconsistency and frailty, for he is at present under sentence of transportation for seven years, being convicted of forgery on a house of agency in Calcutta. Nor have we the hope at present of bringing him to repentance, as he still persists in denying the crime proved in court against him.

At Fort William we preach three times in the week, twice on the Sabbath, and on Wednesday evenings. The congregation here, we are thankful to say, was never more flourishing. The soldiers, with several of their wives, seem to hear the word with very serious attention, and we have good reason to hope that a great work has been wrought amongst them. In the last month, there has been considerable increase of attendance, and there are many pleasing appearances to encourage us now in our labours, and we trust will prove matter of solid joy to us hereafter. The church was never in a more desirable state, for the brethren of the 59th regiment exemplify much of the spirit of the gospel, in the harmony and peace that prevail among them, and in their diligent and constant attendance on the means of grace. Within the last four months eight have been received, and one excluded.

We have, since our union, renewed our labours at Dum Dum, a place about eight miles from Calcutta, where are a few brethren in the Artillery cantonments: here the attendance is very small. When we first went, we had from ten to sixteen hearers, and now, on the average, we have from thirty to forty. Out of this small company, one died this week. It was but about a month or five weeks previous to his death, that he began to attend the place of worship. He was a very athletic man, but was taken off very suddenly by an attack of the *cholera morbus*; a disease which frequently removes people in the space of a very few hours, and which has, for

these last eight months, been a most dreadful scourge to this country, and has swept away many thousands of its inhabitants. The above-mentioned person was formerly much opposed to divine things, but from his first attendance with the brethren in the meeting-house, he appeared deeply impressed with their importance, and was never known afterwards to neglect any opportunity of worship, either at the regular times of preaching, or at the private meetings for prayer which they have among themselves. He evinced such a change of temper and deportment, as led his comrades to entertain hope that he was prepared for eternity.

Before the return of brother E. Carey from Digah, in consequence of the illness of brethren Yates and Lawson, the preaching of the jail was obliged to be discontinued; nor have we felt it our duty at present to recommence it, as the distance from Calcutta is very considerable, as the number of attendants since Mr. Gordon resigned his office as jailor has not averaged six, and as we thought we could better serve the purposes of the Society by transferring, as much as possible, our labour and time to the native department.

We have, according to intimation given in our last, commenced building some Bengalee houses for worship among the natives. We have already two of them finished. They are made of mats, with bamboo posts, and straw thatch. The natives are not afraid to enter these humble meeting-houses. They are built in opposite directions, and far distant from each other, and in situations most favourable for attracting the people, being by the sides of much-frequented roads, and in populous neighbourhoods. We have had worship in the one erected in Entally, for these six or seven weeks past, and have been much encouraged by the numbers which have attended, and by the apparent concern with which they have sometimes listened to the word of God. We have had worship in the other, which is situated in Mulunga, the last three Sabbaths; and as this is a more populous place than the one in Entally, we have had a more numerous attendance. In consequence of the preaching here, already the good effects have been witnessed; for nine persons, at two different times, have visited our brother John Peters, for the sake of farther inquiries on the subject of the gospel. Before these places were erected, when we had worship in the streets and lanes, among the native population, we were often able to collect a considerable number of people, sometimes to the amount of 200, and upwards, and generally found them very attentive to hear, and always eager to receive tracts, gospels, &c. And if they were but as concerned to reduce to practice the truths of the gospel, as they are ready to acknowledge them to be truths, we should have little else to do but to rejoice in our labours, and should then contemplate the time as fast approaching, when we might indulge ourselves in the rapture of Isaiah, and exclaim with him, "*Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.*" Isai. lii. 9, 10.

But we have abundant proof that their attention does not commonly arise from their considering the subject important; but from a certain indolence and mental vacancy, leading them to listen to any thing that will pass away an idle hour: and that the concern which they sometimes express to us, after hearing what has been read or spoken, does not arise from a deep and firm conviction either of the falsehood and folly of heathenism, or of the truth and importance of Christianity; and hence it leaves them without inducing them to make any efforts to relinquish the one, and embrace the other; or if, in a few instances, the poor idolaters have been constrained to make some efforts, these have been so languid and transient as to leave them in the possession of no material advantage. The following is a melancholy instance of the truth of these observations. A few weeks ago, when brother Yates was out with brother John Peters, preaching in the streets, a young Brahman of very pleasing manners, and apparently of a most ingenuous mind, came forward, and confessed before all the people very freely his conviction of the truth of the gospel, and his determination to cast off idolatry. He followed us to our own house—told us that he maintained himself and his friends by what he gained from performing Brahminical rites, but that he was willing to relinquish every thing for Christ. But alas! he said, "Let me first go and bid them farewell which are at home." He went, but never returned. However, we wish to persevere in the use of those means which God has appointed for the accomplishment of his purposes; and though our obstacles may be many, and of a very discouraging nature, yet we are assured he will in time

grant success to the feeble efforts of all those who are conscientiously engaged in promoting his glory.

We have at present only two native schools under our superintendance. These, we are happy to say, are in the same state relative to the number of boys, and are in as good a condition as is to be expected in schools of this kind. We hope our next letter to you will contain an account of something more extensive and efficient in this department. What steps we shall take for this purpose, we do not at present precisely know, but shall certainly embrace the most favourable and speedy opportunity of accomplishing something farther in the establishment of native schools.

The following short account may serve to show the state of the Benevolent Institution. It contains about 300 children: 230 boys, and 80 girls. In this Institution are children from almost all climes. Here is an assemblage of Europeans, Anglo-Indians, Bengalees, Musulmans, Chinese, Malays, Africans, and Jews. They are the children of the most indigent inhabitants of Calcutta. Such a variety of casts, thus collected together, form a novel and interesting spectacle; and, considering their extreme poverty, they make a more decent appearance than the children who attend schools of the same nature in England; nor are they far behind them in improvement and general deportment. The prevalence of vice amongst a community in which the grossest corruption of manners is hardly deemed sinful, or even disreputable, raises a powerful obstacle in the way of improving the morals of the children, who are no sooner out of school than they are placed in the vortex of all that wickedness which a Christian education tends so happily to counteract. We need scarcely mention, that the parents of most of the children being Roman Catholics, is another hindrance to their moral and religious improvement Respecting their accomplishments in reading, writing, and arithmetic, we must refer you to the Report of the Institution, which will be soon forwarded to you. A separate room for the girls is now nearly finished. Hitherto the girls and boys had been in the same room separated only by a slight partition which did not correct the inconvenience of two schools being carried on at the same time. It is pleasing to find, that some of the elder boys, who have now good situations, behave with credit to themselves, and two or three appear to be seriously inclined.

Having thus stated what are our present engagements, and the prospects of usefulness now opening to our view, we shall proceed to lay before you an account of our endeavours to enter upon a wider field of action, with as little expense as possible to the Society.

It seemed to us desirable that an attempt should be made amongst our friends, to raise a fund for enabling us to labour more particularly among the heathens, without applying to you for the means. It was mentioned to one, and then to another, till at length we learnt the sentiments of the congregation, who expressed their surprize that nothing had been done before of this nature, and their assurance of cordial co-operation.

We deemed it, therefore, our immediate duty, while the subject was fresh upon the minds of our friends, to organize a society; and in a fortnight from the time when the thought of doing something in this way was first mentioned, "The Calcutta Baptist Missionary Society, Auxiliary to the Society in England," was formed, to the satisfaction of a numerous and respectable assembly of friends, at the house of our brethren in Boitaconnah.

As it is the first of your Auxiliaries in the East, we have thought some account of its formation may not be altogether uninteresting. Notice of the meeting had been previously given twice from the pulpit; and at eight o'clock on the evening of the 2d of April, the hall appointed as the place of meeting was more than comfortably filled. The latter part of Rippon's 420th hymn was sung, and supplication was offered to God, that he would

"Smile on each divine attempt
To spread the gospel's rays."

The order in which the meeting was conducted, will be seen in a printed paper of Rules, &c. which accompanies this letter. We cannot, however, withhold ourselves from mentioning a note sent by one of our friends, as it serves as a specimen of the zeal and spirit with which the objects of the Society were entered upon.

"Dear Sirs,

"I am exceedingly sorry I cannot to-night attend your very laudable meeting to form an Auxiliary Missionary Society for the dissemination of the blessed gospel among the heathen; and more so that my means of contributing towards the support of the expenses necessarily attendant upon such an undertaking are so very limited. But while I so much

lament my inability, I am yet willing most cheerfully to add my mite to that of others who shall come forward on so important an occasion; and beg you will, for that purpose, have the goodness to put me down under the head of Donations, for one hundred rupees; and the sum of eight rupees, under the head of Subscriptions, as a monthly subscriber.

"And as Mrs. Gilbert thinks it incumbent upon her to add her mite, she begs you will likewise put her name down as a monthly subscriber of five rupees.

"Wishing every success to the undertaking, and that you may live long to see it prosper in your hands, I remain,

"Dear Sirs,

"Your very obedient servant,

J. GILBERT."

The whole transactions of the evening seemed to please, in a high degree, every person present: nothing but unanimity prevailed. Several, who had never been introduced to us before, now came forward with their assistance; and we were not a little pleased to observe in the company some American gentlemen, particularly one who was well acquainted with our beloved brother Johns, during his residence at Salem, in America. These came forward to contribute of their substance, and seemed as pleased to see us in these dark places of the earth, as we were to see them. The business of the meeting being concluded, the assembly rose with one accord, and, with evident feeling, sang

"All hail the power of Jesu's name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!" &c.

The Divine benediction was again implored on this infant Society, and on a similar one recently formed by our Pædobaptist brethren, and on all the attempts made by Christians of every denomination to spread abroad the glory of the Redeemer among the heathen.

Thus ended our first meeting, and our friends, to testify their pleasure, entered their names in our subscription-book in such a manner as to give us fair promise that effectual aid will be rendered to our Society at home, by their friends in India. Donations amounted to 608 sicca rupees; annual and monthly subscriptions, taken together, amounted to 1356. Persons are still coming forward to enrol their names on our lists; and, with real pleasure, we here insert a letter received from our highly-esteemed brother, the Rev. H. Townley.

"MY DEAR BROTHER,

"Will you kindly allow my name to be put down to your Auxiliary Missionary Society for 100 rupees donation, and four rupees monthly subscription? My unfeigned prayers are, that God himself may be the evident patron of the Society.

"Yours affectionately,

H. TOWNLEY."

"47, *Bow Bazar, April 6*, 1818."

Our excellent brother Gordon was, as he always has been when any labour of love is to be accomplished. From his family alone we have 150 rupees donation, and 20 per month subscription. Others have been equally generous. We now close this protracted account, by adding a letter from one of our old church members.

"*April 3*, 1818.

"MY DEAR FRIEND,

"I put myself down last evening, 'A Friend,' 50 rupees per annum, which I now beg to send in advance, for myself and family; and although a trifle, it carries with it my prayers that the God of grace and glory may bless and sanctify it to the laudable purposes it is intended to promote. The work is his own, and must be glorified; yet he uses means, and what a blessed thing it is to be made the least instrument in promoting his glory by these means. The Lord be with you and all your house constantly, is our united prayer; while I remain,

"Yours most faithfully,

T. E. PITMAN."

"*To the Treasurer of the C. B. M. A. Society.*"

Since collecting the above materials, a Branch Auxiliary Society has been formed amongst our brethren and friends in the 59th regiment, Fort William. It consists already of more than 50 members, and bids fair to be a flourishing Society; and we have no doubt that our brethren in other regiments will soon follow this noble example.

And now, dear brethren, we conclude. It is our constant prayer that all your labours and anxieties for the welfare of the poor heathen may be compensated with a rich harvest of souls. We shall reap if we faint not.

We remain,

Your ever affectionate brethren,

JOHN LAWSON, WILLIAM YATES,
EUSTACE CAREY, JAMES PENNEY.

DESCRIPTION OF THE HINDOO IDOL SHIVU.

THE figure engraven above is one of the representations of SHIVU, or SEEVA, the Destroyer, who has the second place among the Hindoo deities, though in general, in allusion to their offices, these three gods are classed thus: Brumha, Vishnoo, Shivu. In his character and history, as detailed in the pooranas, he bears a strong resemblance to Bacchus, or rather to Bacchus and Priapus united.

To this abominable deity, who is said to have no less than 1,000 different names, the Hindoo mythology is indebted for one of its principal and most appropriate ornaments, the worship of the *lingu*, or *lingam*. These temples, says Mr. Ward, (View of Hindoo Mythology, ii. 16,) in Bengal, and many parts of Hindost'han, are far more numerous than those dedicated to any other idol; and the number of the daily worshippers of this scandalous image, (even among the Hindoo women,) who make the image with the clay of the Ganges, every morning and evening, is beyond comparison greater than the worshippers of all the other gods put together.*

* On the nature of this particular species of worship we cannot, for powerful reasons, be more explicit in this place. Those of our readers who wish

Every year, in the month Phalgoonu, the Hindoos make the image of Shivu, and worship it for one day; throwing the image the next day into the water. This worship is performed in the night, and is accompanied by singing, dancing, music, feasting, &c. In the month Maghu also, a festival in honour of Shivu is held for one day; when the image of this god, sitting on a bull, with Parvutee (his wife,) on his knee, is worshipped.

The ceremonies of swinging, with iron hooks inserted in the back, piercing the tongue, sides, &c. as performed in the month Choitru, are intended to do honour to this pretended deity, whose deluded self-torturing followers expect that Shivu will bestow upon them some blessing, either in this life or in the next.

Christian reader, does not your heart burn within you, at the thought of millions being enslaved to such infernal superstitions as these; will you not unite *your* efforts in the aid of those who would teach these miserable degraded beings that *godliness* only *hath the promise of the life that now is, and of that which is to come?*

From the letters subjoined, our friends will learn the safe arrival and favourable reception of Mr. and Mrs. Kitching, at Jamaica.

Extract of a Letter from the Rev. Christopher Kitching to Dr. Ryland, dated Kingston, Jamaica, Oct. 3, 1818.

Having obtained help and protection of the Lord, we have been brought in safety to the land of our destination. We arrived on the 18th of August, in perfect health, and were kindly received by Mr. and Mrs. T. at whose house we remained till Friday last. All the brethren appeared overjoyed at our arrival. They enquired very affectionately after Mr. Coultart, and were glad to hear he was better. I have met with the class leaders of our denomination three times since my arrival. I have not been able to obtain a license to preach as yet, and therefore have never attempted it; but I am not without the hope of obtaining it the first time the council meets, and this will be the only medium [of gaining permission] till the quarter sessions, which will be held on the third Wednesday in November. I called on two of the magistrates last Monday, who received me very kindly, and wished me to wait on the council. This I intend to do on Monday, if they meet, and in the mean time will not forget to plead with the Lord to grant me favour in their sight. We are much obliged to you and the rest of the society, for all their kindness to us, and hope our conduct will be such as to deserve a continuance of it.

Extract of a Letter from a Friend in Jamaica, to Mr. Coultart.

Jamaica, Oct. 2, 1818.

We were rendered very happy by the arrival of Mr. Kitching and his partner. It was quite an unexpected circumstance, but not the less gratifying on that account. I have much confidence that they are formed for the situation in which it has pleased God to place them. Many will be their difficulties for some time to come, but they must not be cast down. Eventually they will see the prosperity afforded through their means to the church of the Redeemer. The people seem to have received them most cordially. They have taken a small house at the back of where Mr. Compere used to live, near the camp road, and seem likely to make themselves pretty comfortable. The sessions being so distant will be a delay to the commencement of his labours; but I do not think they ought to be commenced too soon after his arrival; and he will have time to make himself acquainted with local circumstances, so that no time will be lost, and his health will then have got a little more equal to exertion. My hopes are much raised by the interest which the Jamaica cause has created in England; they cannot, I think, be disappointed.

LONDON MISSIONARY SOCIETY.

DEPUTATION TO AFRICA.

The directors of this society having found it necessary to appoint a deputation to visit and superintend their numerous stations in South Africa, have prevailed with their brethren, the Rev. John Campbell, of Kingsland, and the Rev. John Philip, late of Aberdeen, to undertake this important trust. They were set apart to their undertaking at Orange-street Chapel, on Monday morning, November 9, and sailed from Liverpool, on Wednesday, November 18, in the Westmoreland, bound to Bombay. They are accompanied by Mr. and Mrs. Mault, who are proceeding to Travancore, to strengthen the hands of Mr. Mead in that mission.

for more information, are referred to the work just quoted, and to the second part of Mr. Fuller's Apology for Missions in India, page 110.

NORTH AMERICA.

EDUCATION OF AFRICANS.

The spirit of active benevolence has been roused among the friends of religion in the United States of America, on behalf of the poor Africans residing among them. There are computed to be a million and a half of these people in the union—a very large proportion of whom, we regret to say, are in a state of slavery. Three distinct societies have lately been formed, however, one at Philadelphia, another at New York, and a third at Boston, for the purpose of educating young men of colour to be teachers and preachers to their countrymen. In the list of the executive committee at Boston, we perceive the name of the Rev. Thomas Paul, who visited England about two years since, and is personally known to many Christian friends in this country. We hail the formation of these societies, not merely on account of the direct advantages which, we trust, will attend their efforts, but because we regard them as pleasing indications, that the day is not far distant when our Transatlantic brethren will expunge the foul blot of African slavery from their national character.

Supplement to the Account of Moneys received by the Treasurer of the Baptist Missionary Society, up to November, 1818; received too late for Insertion in the last Number.

FOR THE MISSION.

	£	s.	d.
Tewksbury, Collection and Subscriptions, by Mr. Jones	41	4	2
Birmingham, Cannon-street, Auxiliary Society	103	18	6
Subscriptions	23	2	0
Burslem, Juvenile Society, by Mr. Thompson	21	0	0
Oswestry, by Mr. S. Jones, Penny Society	2	19	3¼
Auxiliary Society	4	5	8¾
Bridgnorth, Salop, by the Rev. J. Palmer	3	3	0
Whitchurch, Ditto, by Ditto	1	11	6
Upton on Severn, Collection	3	11	0
John Deakin, Esq. Birmingham, a Donation	100	0	0
Legacy of the late Mr. Law,	£	s.	d.
Ditto, by Mr. Scriven, Exec.	20	0	0
Clipstone, Subscriptions and Collections, by the Rev. J. Mack	23	0	0
Legacy of the Rev. W. Phillips, late of Garrarstone Park, by the Rev. R. Hall	20	0	0
Coventry Auxiliary Missionary Society, by Mr. Oswin, Secretary	20	0	0
Towcester Penny-a-Week Society, by the Rev. J. Barker	9	0	0
Hull, Subscriptions and Collections, by the Rev. I. Birt	67	15	0

FOR THE TRANSLATIONS.

Irvine Bible Society, by the Rev. George Barclay	10	0	0

This Day is published,

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